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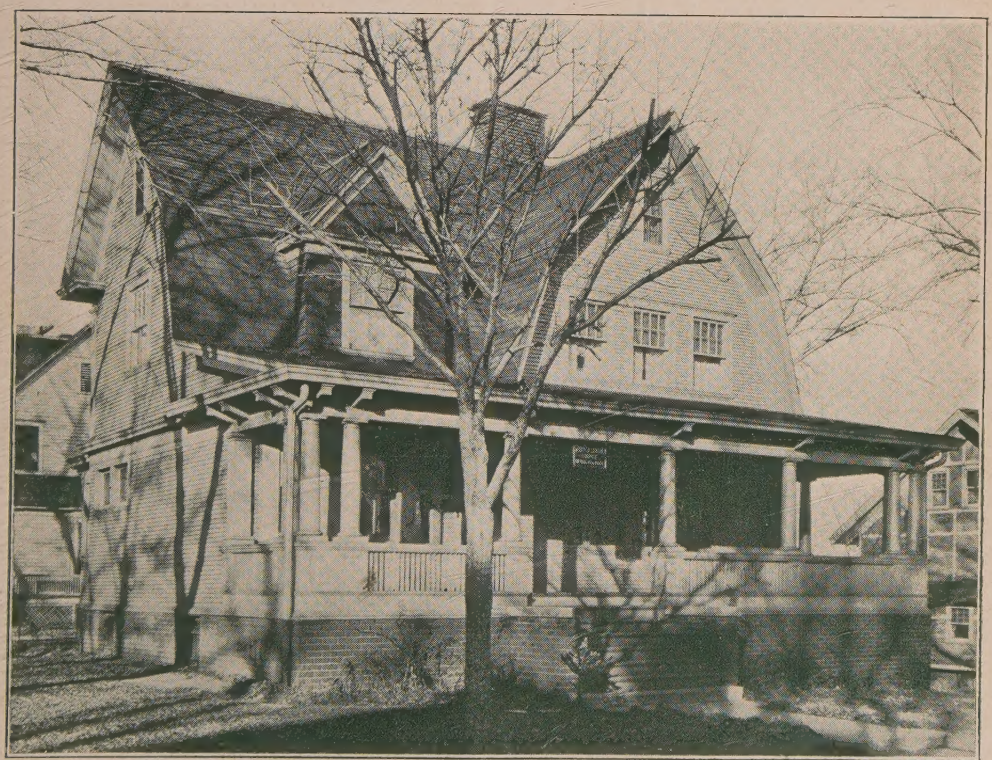
Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America



LUTHER LEAGUE HOSPICE, OMAHA, NEBRASKA

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the AMERICA UNITED LUTHERAN CHURCH IN

707 Muhlenberg Building
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Of the Church - By the Church - For the Church

Luther League Review

THOUGHTLESS YOUTH

I HAVE no patience with people who talk about "the thoughtlessness of youth" indulgently. I had infinitely rather hear of thoughtless old age and the indulgence due to *that*. When a man has done his work, and nothing can any way be materially altered in his fate, let him forget his toil, and jest with his fate if he will; but what excuse can you find for wilfulness of thought at the very time when every crisis of future fortune hangs on your decisions? A youth thoughtless! when all the happiness of his home forever depends on the chances or the passions of an hour! A youth thoughtless! when the career of all his days depends upon the opportunity of a moment! A youth thoughtless! when his every act is as a torch to the laid train of future conduct, and every imagination a fountain of life or death! Be thoughtless in *any* after years, rather than now—though indeed there is only one place where a man may be nobly thoughtless—his deathbed. No thinking should ever be left to be done *there*.—*John Ruskin.*

"The Modern Youth Movement and the Luther League"

BY REV. PAUL J. HOH

ABOUT ten years before the war it was felt by the younger people, especially those of Germany, that an organization was needed in which they could discuss the various problems form their own viewpoints. In the year 1913 a group of representatives from various sections met in the city of Cassel in Germany two thousand strong to consider the laying down of plans and the building of a platform upon which this Movement might progress. This Movement has been confined almost entirely to Germany although there have been similar attempts made in the other countries. Today there are in Germany almost three million members of this so called "Youth Movement," some of the aims of which are to promote fellowship, instill idealism, seek reality and study the problems of their country.

They have conferences in every little town or city. They have their District Conventions and National Conventions. They will go on long hikes when they will discuss the problems of the day or hold a religious service. They will gather in groups away from school and discuss the problems of education.

This Movement takes on a four-fold aspect. It has the religious side. They form into groups to discuss religion and hold their own services. It has the social side. It is more social than radical. Thirdly there is the economic side, where the problems of the business world are talked over, and the fourth is the political situation. Perhaps at times they go a little further than they should, but they have the determination to carry out their views.

In reference to Luther League kinship to the "Youth Movement" I might say that your methods are very similar. You have your own conferences where various matters are discussed. You have your social side, your hikes, etc., and many other good points, yet I think there is one thing that you might learn from these young people across the sea. You might be disappointed in the statement that I am going to make, but the one thing you might learn from the "Youth Movement of the World" is its spirit of seriousness. There is a reason for this seriousness across the ocean. These youths in Germany, France, England, etc., spent many sad days during the war. They saw their mothers starving, their fathers brought home dead,—they saw their older brothers wounded, and they have become serious. They are tired of all the hypocrisy and sham (they believe this was the cause of the war) and they want to go to the bottom of things and find the real reason for the problems of their day.

You have the finest ideals, you have a wonderful outlook, and you have the best methods at your disposal for doing things, but I do not think you have learned to take it seriously. I wonder if I am right. Let me ask a question. Does your Luther League put as much time in working up and debating the topics as they do in working up their little plays they have given,—nothing against the plays, but I ask do you put the spirit into the discussions that you put into your plays? I would like someone to say Yes. Take life and yourself seriously. Do not take yourself too seriously, we have a few who do, but find out what you are and where you are going. Take your church seriously. I see so many who make light of the services. Take the divine services of our great church seriously.

Take your work seriously. No matter what you may have to do or where you are, do it seriously and make every minute of your life count for the Glory of Christ who is our Lord and King. We lack some of the fine spirit of the Youth Movement of Europe in our Luther League work.

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THE REVISED STORY OF CREATION

Here is a Missouri editor's account of the creation: "In the beginning God created the Heaven and the earth and editor, then He created the liberal advertiser—which was all good. The next day it rained and He created the man who does not believe in advertising, another who does not take the home paper—and then He rested. And then the devil got into the moulding room and created the man who takes the paper for several years and fails to pay for it."—*Palacios (Tex.) Times.*

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A PRAYER OF YOUTH

Today we stand at the "open door" which Thou, our Lord, hast set before us, and "no man can shut it." But by our own indecision, our blindness to the heavenly vision, our neglect of preparation, we may fail to enter it. O, help us in life's morning to heed thy call to consecration and preparation, and finally to service wherever Thou has need of us. Amen.

Japanese to American Youth

BY THE REV. FRED. HEINS

Have you ever tried to let one of your Japanese cousins speak through your mouth and to your heart? This is what he might say:

"I wonder sometimes whether most of you do not have a wrong idea about my countrymen and me. There was a time probably when you thought of us as uncivilized, but now that such an illusion has passed away you think of the stories you have heard of California being all undermined by the secret passageways of the Japanese, and as soon as the name of Japanese is mentioned you think of cunning, trickery and deceit. You wouldn't think of trusting one of us as a bosom friend. As a nation you think we are talking peace while secretly planning to take advantage of every good opportunity to fight. In short you're mighty glad there's as big a space as the Pacific Ocean between you and us.

"I just wish you could come to know us personally and I am sure that you would change many of your ideas. I'll admit we have many shortcomings. We do not, for instance, have what Americans call efficiency in business. We seldom hurry to do the work we have to do; we take our time and try to enjoy our work. I sometimes wonder whether it is not as bad a fault to rush through life as you do as to waste time like us. I know that, if your aim in life is to get money, you have to hustle. But is that the biggest thing in life after all? Over in Japan we earn enough to keep us alive but not enough to lay up much of a banking account, yet we are happy and satisfied.

"Then we share with you the shortcoming of pride. Our legends tell us that we are descended from the gods and, while most of us no longer believe that, we have a history that we may well be proud of. We can boast of days of knightly chivalry and of a patriotism throughout the centuries that the other nations of the world cannot equal. No enemy has ever landed troops upon our shores, and with our present navy to protect us no nation ever will. Even if it should, Nature has so formed our country that no one could ever hope to conquer us.

"We are proud, too, of our development. Most of us are athletically built, muscular and strong, and you know that it has not taken us long to make a place for ourselves in the world of sports. We have made good mentally also. Our boys and girls, men and women, really want to study. It is a privilege for us to be able to go to school. We start to study English, difficult as it is, early in our school life, so that we are able to master many of our subjects from English text-books. Subjects such as the philosophy of Kant and Hegel, which you consider mighty difficult to study in your own language, we master from English texts. However, our emotion is not sacrificed to our intellect. We appreciate the wonderful beauties of Nature among which our lot has been cast—the snow and woods—covered mountains, the roaring ocean, the cascades and waterfalls, the flowers, birds and trees. We try to brighten our cities with some of these beauties of Nature, we go long distances to view the cherry blossoms, we delight to picnic in the woods. The charms of music and art too strike a responsive chord in our hearts. But much greater than our love for Nature is our love for family and friends. Our affection for children is probably greater than yours, we are grateful for every little kindness, we sympathize deeply with one who is in the slightest sorrow or inconvenience, we love and honor our parents more than most Americans even think of doing.

"Perhaps you will say, 'That's all very well, but what of your moral life?' We do try in many ways to do that which is right; it is for this reason that we are so very courteous. We try always to think of the feelings of others. If some one has been kind in any way, we appreciate it so much that we thank them for the favor many times, even days later. We are always fearful lest we have been discourteous or a hindrance to someone and excuse ourselves accordingly. We are brave and do not trouble you with our sorrows or difficulties, courageously smiling no matter how hard it may be to do so.

"You say we are tricky, deceitful and militaristic. But how did we become that way? When we began to adopt Western civilization, we naturally thought of our teachers as ideal. But many of those teachers were American and English business men who had no scruples of conscience, men who came here to make money, to get as much as they could out of our country and people. It is true that the missionaries who came gave us a fair and ideal view of life, but we wanted to advance commercially as well as spiritually, and to do that we had to deal with business men. So we began to adopt the methods of the West with the principle that whatever works for your interests is right. Here and there

was a commercial agent who lifted us above this selfishness, but we learned from the majority.

"We heard that America earnestly desired peace in the world and our people were consumed with the desire for peace for we idolized America as the incorporation of all that is fair and just and noble. But we began to see that the world wanted peace only when peace did not interfere with the selfish interests of the nations concerned. So we did as other nations were doing—we strengthened our navy and army. If the acts and the past history of the other nations had agreed with their words, we would eagerly have forgotten navies and armies. We saw that the nations who controlled the world were strong advocates for peace since they were perfectly willing to remain in their prominent position; but that, as soon as any of their interests were threatened, they went to war. Was it the spirit of peace and fair play which authorized America to say that all the land which belonged to it was to be used by no people but Americans? On what ground could such a claim rest? None but that of possession, and how had that been acquired? Was it not by wresting the land by force from the hands of others? Naturally we are concerned with this question of settling in other countries for our very life depends upon it. While it is not true, as perhaps you may have thought, that Japan is like one large thickly-populated city (there are acres and acres of unused land and farms under cultivation), yet we cannot supply food for the growing population. Mountains are not easily cultivated. So our attitude of military preparedness, of cunning and deceit has been forced upon us because of the policy of the rest of the world.

"On the whole we are not bad morally. Your countrymen who come to live with us are not only well protected by the police but are treated fairly, are highly respected and generosity is often shown them. When in the country in the summer they leave their houses open all day and night, young ladies dare to sleep alone in their homes and there is no harm done by any of our people; only the greatest of courtesy is shown. Of course, if a business man publicly kicks one of us, as has been done, we resent being treated like a dog. So would you. When foreigners smuggle articles through customs, *e. g.*, go on board ship to meet a friend and while there change clothes and come back wearing a new outfit the friend has brought from abroad for him or her, naturally we become strict in customs surveillance and imposition of duty. So would you. Sometimes the innocent suffer. Would it be a wonder if we did lie and cheat continually?

"But after all this is said, it is true that we need some power to help us live better lives, morally and spiritually. Kant and Hegel have come into our schools to wreck the belief in God and spiritual matters of the majority of our students. And out of this aching void within our souls there often comes a deep longing for a satisfying, lasting peace, for a God who loves and cares for us. While many do go to the Bible classes of the missionaries only to learn English, it is true that there are hundreds of us who do yearn for light, whose souls cry out for real spiritual food. We are just as human as you; eternal life means just as much to us as to you; we are just as sincere seekers for salvation as you. Will you not be our real friends and give us that greatest gift a friend can give—guidance to the source of peace for our souls?

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The *Milwaukee Sentinel* of May 22, 1925, contains the following warning from "K. C. B." which is strongly recommended to thoughtful parents who really do care what becomes of their children:

SHE'S REALLY.
AN EPISCOPALIAN.
BUT WHAT she'll be.
WHEN SHE grows up.
I HAVE no idea.
FOR SHE'S engaged.
AT THE present time.
IN TRYING churches.
OF EVERY creed.
AND HOW it happens.
IS THAT she meets.
SOME LITTLE girl.
PERHAPS IN school.
OR PERHAPS in play.
AND FIRST thing I know.
SHE COMES and asks.
IF ON next Sunday.
SHE MAY go to church.
WITH THIS little girl.
AND I say yes.
AND SHE comes home.
AND IS all excited.
AND AN ardent Baptist.
AND AFTER a while.
SHE HAS a quarrel.
WITH THIS Baptist girl.
AND FINDS another.
AND GETS dressed up.
AND GOES to church.
WITH THIS later friend.
AND THEN comes home.
AND VOWS she'll be.
THROUGH ALL her life.
A METHODIST.
AND THAT will last.
'TIL SOME ONE else.
BECOMES HER pal.
AND A while ago.
WHEN SHE asked of me.
TO GO to a church.
WITH A new found friend.
AND I said she could.
I MADE a discovery.
AT 8 o'clock.
ON SUNDAY morn.
THAT SHE'D been gone.
SINCE 6 o'clock.
TO AN early mass.
AND THEN there came.
ANOTHER FRIEND.
A NEIGHBOR girl.
AND ANOTHER church.
AND I PROTESTED.
IT WAS nearly time.
SHE SETTLED down.
TO JUST one church.
AND SHE said she would.
AFTER THIS one time.
AND I let her go.
AND SHE came home.
AND ANNOUNCED to us.
SHE HAD determined.
TO BECOME a Jewess.
FOR THE rest of her life.
AND I don't know.
WHAT TO do about it.
EXCEPT TO get up.
ON SUNDAY morning.
AND GO with her.
FOR SHE'S so mixed up.
I'M VERY sure.
SHE CAN'T understand.
WHAT IT'S all about.
I THANK you.

—❧—

"When earth's last picture is painted,
And the tubes are twisted and dried.
When the oldest colors have faded,
And the youngest critic has died.
We shall rest; and faith we shall need it;
Lie down for an eon or two,
Till the Master of all good workmen
Shall put us to work anew."

Life Service Department

"Wist ye not that I must be about my Father's business?"

ANNUAL LIFE SERVICE DAY

All Leaguers should be familiar with the fact that the Annual Life Service Day will be held in conjunction with the Annual Day of Prayer for Colleges on the last Sunday of February. There are several good reasons why the two special days are celebrated at the same time but the greatest is that it means cooperation and therefore greater results both for the Board of Education and the Luther League. In the Deeember issue of the REVIEW we indicated the value and method of organized Life Service classes during January and February as the essential step for a successful Life Service Day.

Dr. Bauslin of the Board of Education has indicated that the Board will have at least one new Pageant and probably two, as well as specially prepared Services for the day. These are free for the asking. Write him direct, 212 Evangelical Building, Harrisburg, Penna.

What forms of Life Work will you present on the Life Service Day? The Ministry and Deaconess Work, you say. Yes, we believe these two to be about the highest types of Christian Service. For that reason we personally chose the Ministry as a life work. But do not give the impression that these are the only types of work under control of the Church. We cannot all qualify for either one or the other of the above but might fit in as Kindergarten or College teacher, Director of Religious Education, Nurse, Doctor, Church Secretary, Inner Mission Worker, Editor, Writer, etc., etc. The need for efficient local church workers. Week-Day Religious School and Bible School Teachers is more than urgent,—give them consideration.

One book which every State, District and Local Life Service Secretary should get at once and give thorough study is "The Church's Program for Young People" by Herbert Carleton Mayer. This book just recently off the press is the only one of its kind. It presents the problem of the Church in the meeting the needs of the adolescents and sets forth a tested program, based on sound educational principles and rooted in the peculiar genius of the Christian Church. It sketches the essentials of an educational organization and program for the young people, describing the tested methods and materials to be used in the task. It deals with such vital details as curriculum, worship, expressional activity, Christian decision and leadership training. Write for it at once, to your nearest branch of our Publication Board. Do you have the U. L. C. Year Book for 1926? You should. It will give you the addresses of persons and institutions you will need very much. Read pages 114-117.

ABSOLUTELY ESSENTIAL—CONSECRATION PLUS TRAINING

In the presentation of Life Service we should of all things not be guilty of the crime in leading even one youth into thinking that the work which the Church offers might be an *easy* life. Neither should the youthful mind be permitted to think that such work can be carried on successfully without adequate training. Such work requires occupants who have grown "back bones" and not "wish bones," and if any work demands thorough preparation this work does. While a genuinely consecrated life, with little training, will be able, by the Grace of God, to leave a mark but not a stain—that mark is not very likely to be made in the place where leadership is required. Often, youth driven by the inspiration and appeal of the mass meeting, will be ready to say I am ready to go and to do anything you want me to do, only to learn later that far more important elements than mere willingness were overlooked. The material world strives hard to make men sharp and keen in the gathering of dollars,—we must be at least their equals in gathering in and directing the far more precious merchandise (if we are permitted the term),—the souls of men.

The *Literary Digest*, under the caption,

"Wanted—Brains in the Pulpit," has indicated that the poverty of brains in the pulpit has been responsible for many exclamation marks in recent religious outpourings in England. Dr. Nicholas Murray Butler, of Columbia University, and for whom we hold no brief save that we recognize him as a keen thinker, has brought the charge uncomfortably near home. He has included America in the charge. Among other statements he says, "What the world sorely needs, if it is to have its religious convictions deepened and its faith made more sure, is another St. Dominic or St. Francis, another Wesley or Whitefield, another Newman or Pusey or Keble, another Lacordaire. The religion of modern man will not long survive if fed on the husks alone." While we have partially repudiated the author of the above quotation we must admit great truth in this particular statement.

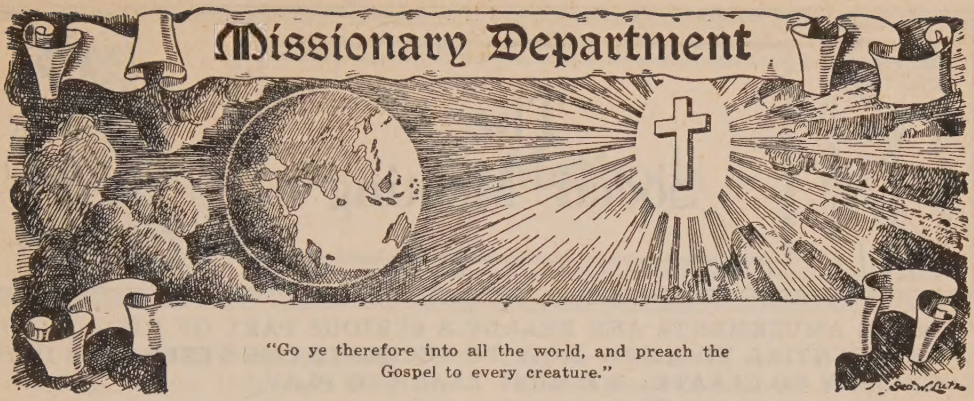
No organization rises higher than its leaders. In spite of the fact that time and effort are expended to perfect an organization, the truth remains that mere machinery never accomplished anything. In the business world the same organization succeeds with one president and with another fails dismally. The organization is finally only the means through which the leader works. Great movements bring out great men. Think of American Independence and you think of Washington. Think of the Reformation and you think of Luther. So it is in all lines of action and during all time. The Church is by no means the exception to the rule. If we are to face the young people's question squarely we are forced to admit that the future of our work is determined by our ability to discover and train leadership. If our Life Service Day in February and our Conferences in our Districts and our local meetings do not discover red blooded youths who not only have caught the vision and have piety, but who are also composed of the stuff of which real heroes are made, plus the desire to fully prepare themselves, we are beating thin air.

Joseph Fort Newton has said, "Much of the present tragedy in the world is due to the inability of people to think thoughts that are large enough to lead us out." The conference which is nothing but an emotional storm is a spiritual luxury which disintegrates the fibre of our inner life. The discussion group which moves only in the plain of dialectic and never touches the deeper springs is arid and profitless. Merely to discuss or merely to be thrilled is not enough. "Of neither scientific precision nor mystic communion can any one say, "I have no need of thee." Let student groups on pilgrimage know that any quest for the real Jesus and His way of Life, without the Holy Spirit that faithful guide into all truth, will most certainly lead nowhere. On the other hand, companioned by His Spirit, if we truly seek with our whole heart, we *shall* most surely find. Our generation stands today between two worlds, "one dead, the other powerless to be born"; but once the full vision breaks in upon us and the will and power are present, behold a new Heaven and a new earth.

If Life Service Day has any purpose, that purpose should certainly be the finding of material which is or can be developed into leadership. Leadership in all the different departments is one of the crying needs of the hour. The Luther League claims to be one of the chief training schools of the Church, hence she should produce the finished product, namely leaders.

The May issue of the *Student Volunteer Movement Bulletin* throws out the following challenge:

"There is no room on the mission field for small people. There is no work in the world that requires a bigger type of man. Unless you know your business well you are less useful in a foreign land than in America and America can hide your failure as the mission field never can. But even if you know your job, you may be a hindrance rather than a help. Can you use your technical training for moulding men after a divine pattern; for the making of men who will be the builders of a new civilization? Any pupil in your class is a possible leader along the new paths that civilization is opening up, if you are big enough to handle him—especially the troublesome one. And the smallest of them is big enough to see whether you are a man or a marionette, and to treat you accordingly. If you are after dollars, don't touch this job. If you can't do without your electric toaster on the breakfast table, your iced drinks when the weather is hot, and the movies in the evening, stay where these things are. If you count the hours you spend in labor; if you define difficulty in terms of discouragement; if you cannot make something out of next-door-to-nothing; if you cannot find your way when there is no path visible; if you are helpless without your tools; if you are without company when you are alone; if you cannot find solitude in the midst of a crowd; if there is much dislike of the unlike in your makeup; if you think everything wrong that is not American; if you measure life by what people call "success"—well, then, pass this opportunity on to a better man than yourself. It is not for you. You have only one life to invest; and though the men who are going over the top are much too few for the job they tackle, they would rather have you stay where you are than need a rescue party out there when they are too busy to attend to you."



"Go ye therefore into all the world, and preach the Gospel to every creature."

Six months ago my first message as Missionary Secretary of the Luther League of America was concerning the greatness of our task and my need for cooperation. At that time I thought that I realized the greatness of the task and the possibilities of cooperation. Today I find that I really knew almost nothing of either.

I had only a feeble conception of the opportunities that are opening up to us. I had a very faint idea of the meaning of cooperation among such a group of young people as compose the Luther League of America.

A report of the missionary activities of the Luther Leagues for the past six months would be a marvellous presentation of the fact that God's answers to our prayers for help are "exceeding abundantly above all that we can ask or think."

One state reports a missionary secretary in every Luther League in the state.

One secretary writes: "The office of missionary secretary as a state departmental office is a new departure in our Luther League activity. It is to me the real solution of our problems. If God gives me the necessary vision and wisdom, I expect to introduce an active missionary program for the entire state. Previously we have failed to grasp the vision of missions which Christ would have us conceive—a world wide vision."

A local missionary secretary has written: "I have enjoyed the part I have had as Missionary Secretary and have done my best to make the missionary programs interesting and helpful. Everybody has seemed to enjoy the missionary programs. I have tried to make them different from the other programs. I do not confine myself to any one program, but get out of the magazines and papers what I think is suitable. If I am to continue in this office another year, I am going to provide more material to work with and try to make better and more interesting programs. I have never made a speech in public, but I am going to try to announce our missionary program in such a way that they will just have to sit up and take notice."

These quotations are from personal letters, and are given because they show the spirit in which our missionary secretaries are doing their work. They are only a few of the many letters which show that our young people want to work. They want to have a vital part in the united activities of a church which has as its great purpose—giving Christ to the world. I almost hold my breath when I think of the possibility of misdirecting or failing to enlist their enthusiasm.

When we count the wealth of our Church, we give statistics in church buildings, Sunday School rooms, parish houses and hospitals. Our real wealth lies not in these things, but in our young people, and when we consider that we may have thirty-three thousand young men and young women who make Christ first in their own lives and are working to make Christ first in the lives of all the nations of the world—this is our missionary ideal for the Luther League of America. An ideal is never stationary. The ultimate ideal will not be reached until the thirty-three thousand young men and young women who are now members of Luther Leagues will be increased to include every young man and every young woman in our Church; and as this ideal is reached a larger ideal will appear and will be fully reached only when God's kingdom has come and His will is done on earth as it is in Heaven.

—

Malone is right when he sings concerning "opportunity":

"They do me wrong who say I come no more,
When once I knock and fail to find you in:
For every day I stand outside your door,
And bid you wake and rise to fight and win."

The Social Meeting

"A MAN'S AMUSEMENTS ARE REALLY A SERIOUS PART OF HIS LIFE. IT IS AS ESSENTIAL TO KNOW HOW TO RECREATE ONE'S SELF AS IT IS TO KNOW HOW TO CREATE. WE MUST LEARN TO PLAY."

"HANDY"

Do you know "Handy"? There are many books of social helps, but only one "Handy."

"Handy" is the title of a book of social ideas—which is true to its name. It is unique because like no other book for the social department, it is loose leaf. When the games and ideas have been used, they can be taken out and others added. Games from other sources can also be added.

All the games in the book are new and there are also clever stunts and songs. In addition there are departments headed "Advance Preparation," "Leadership," "Program Building," "Mental Recreation," etc., etc.

To add to the book itself, there is a magazine, *The Kit*, issued quarterly, which contains additional games, all new and up to the minute. This magazine is of the same size as the book, and all that needs to be done is to add them to the loose leaf book.

If you are looking for something new for your social meetings, "Handy" is what you want. If you do not have it in your League, the Social Committee should procure a copy.

The price of "Handy" is $2.50, plus ten cents for mailing. The subscription price of *The Kit* is one dollar per year.

The editor is Mr. Rohrbough, connected with the department of Religious Education, Northwestern University, and the book and magazine may be ordered through Mrs. S. T. Peterson, 4356 Washington Boulevard, Chicago.

HINTS FOR YOUR FEBRUARY PARTIES

For Valentine Day

A Flowery Romance—(To be answered by the names of flowers).

The heroine's name and the color of her hair (Marigold).

The hero's name and what he wrote with (Jonquil).

Their favorite pastime in winter (Snowball).

What he did when he proposed (Aster).

What she said when he knelt before her (Johnny-jump-up).

The hour for the wedding (Four-o'clock).

The maid of honor and the color of her eyes (Black-eyed Susan).

The disposition and name of the best man (Sweet William).

The four bridesmaids (Lily, Rose, Daisy, Marguerite).

The color of their dresses (Pink, Lilac, Violet, Heliotrope).

What the bride wore in her hair (Bridal Wreath).

What she wore on her feet (Lady's Slippers).

The clergyman (Jack in the Pulpit).

The number of guests who attended the wedding (Phlox).

The length of their happiness (Everlasting).

Valentine Box—Each guest brings one to place in box. later these are distributed and read.

Making Valentines—Have bits of lace paper, pictures, etc. Let each make a Valentine for some one else present. Award Valentines from the five and ten cent store for the prettiest and the most original.

Valentine Rhymes—Have each one write a rhyme for a valentine.

Archery Contest—Large cardboard heart divided into sections marked "matrimonial success," "single blessedness," "three times married," etc. Blindfold players and let them throw paper arrows tipped with pins.

Heart Hunt—Hide one red sugar heart, and many paper hearts, gold, silver, red and white. The sugar heart means first to marry, the others score points: gold, five; silver, three; red, two; white, one. Boy and girl with largest score are crowned king and queen of hearts.

Drawing Hearts—Blindfold players and have each draw a heart on the blackboard and write his name in the center.—*From*

(*Continued on page* 26)

Methods

SOME "BEST" MEETINGS

A Great Study Class and How It Happened

We were invited to a church once to attend what they called their "Mission Study Night."

We didn't know what it was going to be —but soon found out.

We were ushered into a room decorated with Japanese lanterns and smelling mysteriously of incense.

The program opened with an announcement that this meeting was the climax of six mission study classes and that the program would be a résumé of what had been studied.

There was first a missionary carol in which all joined.

Then came the Juniors, there had been two classes, and they gave a little sketch, taken from the book they had studied.

Then came the Intermediates, a representative from thir class gave a short account of their book and what they had learned.

Then came the Young People's class.

A representative from the women's class came next, and lastly—most surprising—one from a men's class.

Each gave a report. Each class had not only studied—but had made definite offerings of time, service and money.

The crowning feature of the evening was a pageant, in which all classes joined, aided by the choir.

We were amazed as one account after another was given—this was not in a big city church, mark you, but in a small town, and we asked the pastor just how it happened.

He said it hadn't just happened—that it was the result of definite, careful planning!

A Mission Study Committee had been appointed, a letter sent to every man, woman and child in the congregation, leaders duly appointed with books carefully chosen, a class with these leaders before the beginning of the classes—in fact the whole thing was just due to definite planning, but all so simple that anyone could do just the same thing.

And we went away wondering if our Leagues could not in each congregation inaugurate just such a scheme as this, having a series of Mission Study or Bible study classes!

This year we have a central theme—South America.

The grown-ups of the congregation could study "New Days in Latin America."

The young people in the League might well take up "Looking Ahead With Latin America." (This is in the Luther League Reading Course.)

For the 'teenagers, "Programs of Study and Service in Latin America" might be used, with "Makers of South America" as a reading book.

"Building The Americas" should be used with the Juniors, with "The Land of the Golden Man" as a story book.

The completion of the classes could be celebrated with "A Night in South America."

Sounds interesting, does it not?

Try it.

A "Work" Meeting

One of the "best" practical meetings we ever attended was one we termed a "Work" meeting, because everyone was put to work.

At the close of an intensely interesting topic study on what young people can do for their church, the pastor explained the plan which he had.

It was simply this—each Leaguer was to be assigned some definite work to be carried out, and reported at the regular monthly business meeting.

The pastor had carefully listed all the work he wanted done by his young people, and then he called for volunteers, two for each task, to serve for one month.

At the end of the month reports were to be made and work again assigned.

A call for ushers for the Sunday evening service was given and two young men responded.

Two assistants were needed in the Primary Department—two young girls offered their services.

There were bulletins to be sent out weekly, absentees from the Sunday School to be

sought out, sick to be visited, the church to be decorated weekly with flowers—two of fered for each of these tasks.

There was a Bible Study Class that needed a leader—two promised to share this responsibility.

Two others promised to visit a Settlement House and help in the evening classes there; two more promised to go to the Orphan Home.

Five Leaguers promised to give three minute reports at the business meeting of our Lutheran work in Japan, Africa, India, Porto Rico and the Virgin Islands, respectively.

By the end of the meeting each individual Leaguer had some particular task assigned to him, which in itself was not a burden, but which had overwhelmed the pastor when the full share of them all had rested upon him.

At the end of the month, reports were made, and the amount of work accomplished was astonishing.

The pastor was ready with his lists of tasks for the next month and the plan became a fixture.

Try this in your League.

—❦—

PREPARATION

What Happened When the Meeting Was Not Planned

The leader rushed in at the eleventh hour.

The piano was dusty; there were no flowers, no pictures, no decorations of any kind to take away that cold, still atmosphere that kills a meeting at its very start.

The Bibles and hymn-books had to be hunted up, and the minutes which should have been spent in greeting each one as they arrived were given over to a frantic search for hymns and some Scripture passages to read. When the hour for opening the meeting arrived, the leader was busy scurrying around among those present, asking this one to read, and that one to play, and another to sing—to take the places of those who were to have taken part in the meeting, but did not come.

When the meeting began—it really never did get anywhere—it moved along so slowly that it accomplished little or nothing.

But why talk about the unplanned meeting.

What Happened When the Meeting Was Planned

The meeting had been properly and attractively announced the week previous in the Church Bulletin and with a Poster on the Bulletin Board, showing just what it was all going to be about.

A Standing Committee (one that did not sit down on its job) was on hand three-quarters of an hour previous to the opening of the meeting, to arrange the chairs (not always in the same order), decorate the room with flowers or something to make it attractive, and to see that everything needed in the meeting was right at hand.

All superfluous material, such as old Sunday School papers, etc., and everything not needed in the meeting was removed from the room. If it was a missionary meeting the proper atmosphere was created by pictures, mottoes and maps on the wall, flags of all nations, a cabinet for missionary curios which the League was gradually assembling, and a book case, into which missionary books were put and circulated.

If it was the regular young people's meeting, the room was made just as attractive and inviting as possible, with decorations appropriate to the season, flowers, or if it were the winter season, crepe paper decorations. If it was the social meeting, the chairs were arranged in small groups around little tables, on which stood shaded candlesticks. Appropriate decorations marked the various holidays.

The leader had been hard at work, getting just as many people as possible to take part in the meeting.

A number were asked to take part in the discussion of the Topic.

Another was asked to sing, and another to play.

Parts of the Topic from the Review had been distributed to help in the discussion.

The outline in the Topics Booklet had been studied and the program planned from that.

One of the Leaguers had been asked to prepare a paper or essay on the subject at hand.

Another had been appointed to lead the discussion.

Everyone had been asked to invest the talents they had in some definite way to help in the meeting.

A Bible Reading was assigned to one.

Definite subjects for prayer were given to another.

And then adequate provision for substitutes was made should any fail to be present.

The leader then made a study of the whole subject to be presented and had the whole meeting right at her finger tips.

This was not done on Sunday afternoon at four o'clock, nor even on Monday preceding the meeting.

The plans for the meeting were begun three months before, just as soon as the leader was notified that she was to lead that particular meeting.

Then *her* hard work was all over.

(*Continued on page* 26)

General Secretary's Letter

DEAR LUTHER LEAGUERS:—

At the request of the President seconded by Mr. Traver, I have consented to remain in the office during the month of January to help the new General Secretary become acquainted with his new field of labor.

As you read this letter you doubtless will be planning for the Andhra College Meeting for January 31st. You will find a wealth of material in the *Transmitter*. Your missionary secretary has received copies of the pageant, "Where West Meets East," prepared by Mrs. Copenhaver and the offering envelopes with instructions for their forwarding.

It is not without suggestion that in the arrangement of the Church Year, Epiphany follows Christmas, the Manifestation of Christ to the Gentiles, when we remember specially the heathen world. There is a song which tells us that all the world keeps Christmas. Christmas is one of the things that we keep best by giving it away. Indeed the whole spirit of Christmas is giving. Let us make our Christmas gift this year the Administration Building of Andhra College to the youth of India. Our Christmas, their Epiphany.

February 28th will be our Annual Life Service Day. See the Life Service Department for suggestions and make it a recruiting time for Christ and His Church.

Hark; the voice of Jesus crying,
"Who will go and work today?
Fields are white, and harvests waiting,
Who will bear the sheaves away?"

Loud and long the Master calleth,
Rich reward He offers thee;
Who will answer, gladly saying,
"Here am I; send me, send me"?

Again we stand at the door of Lent that blessed season of the Church Year when we again walk with Christ the Via Dolorosa. Let us observe this Holy season as true followers of Christ because it awakens in us the holiest purposes of life and inspires us with a sincere endeavor to attain and enjoy them.

Since my last letter I have attended the annual meeting of the Interdenominational Young People's Commission, In Columbus, Ohio. There was one feature in connection with the meeting which was novel. On the last day a dinner meeting was held in one of the hotels. The students from the University of Ohio were invited to be our guests and tell us frankly how, as young people, they felt toward the church and also to tell us what, in their opinion, we, as workers with young people ought to know.

I jotted down some of their statements which I recount herewith, without comment, for the consideration of pastors and leaders of young people: "The young people are not given a place and a responsibility in the Church."

"The Church is not up to date."

"Do not put young men in an old men's class."

"Teachers of young people are as a rule too old."

"Church is a rule of dont's."

"Church should balance mind of young people."

"Church lacks real trained leadership."

"Ministers do not have a challenging message."

"Ministers are not living examples of their preaching."

"Old time revivals have no appeal to educated mind."

"Ministers are often without knowledge of entire Bible."

"Gospel not Old Testament preaching appeals to youth."

"Ministers must answer youths' questions satisfactorily."

"Too much fear preached rather than confidence."

"Church does not give adequate philosophy of life."

"Youth should not be taught that they are worms of the dust but the Children of God."

"Church should apply religious teaching to social life."

"Pray *with* young people not *at* them."

"Church should demilitarize the mind of youth."

"Church should be willing to forgive and forget the mistakes of youth."

You will be sorry to learn that our good

president, Mr. Banker had his Christmas saddened by the loss of his father.

You will be glad to know that our vice-president, Mr. Kocheiser and his good wife have added a member to the ranks of the Junior Luther League.

The Synod of North Carolina have called a full time Secretary to devote his time to Sunday School and Young People's Work.

And now my heart is heavy for I am penning my last official letter to you. And my last word to you is begin the new year with a determination to help Mr. Traver do real work for the glory of God. Then will you go forth to labor in the vineyard of the Luther League, with a prayer on your lips and the spirit of Christ in your hearts. Then your work shall progress and bear fruit and then shall you pass out and on to your heavenly reward, and the work you have done in the service of your Church will stand our preeminently as the most cherished part of your whole life.

Good-bye.

Hereafter send all league communications to the Muhlenberg Building as before and address me personally at the City Club, Philadelphia, Pa.

League-ally yours,

HARRY HODGES

—❧—

Friendly Letter Number Two

To be read at a February business meeting.

DEAR FAMILY:—

As this letter must be "Coronaed" during the helterskelter of moving, it is likely to show the signs of haste. By next month I hope to be well settled in my new home and to be finding my way into the problems of an office. I am most grateful that friend Harry Hodges is spending the whole month of January at headquarters with me. His assistance at this time is invaluable.

There is a fine crop of editors in training in various sections of the Luther League of America. District and State publications show life and ability. Of course the General Secretary would like to see them all so be sure to place him on the mailing lists.

We are still without the full time Intermediate Secretary and I hope that local Leagues will pray that we may find soon the man God wants to undertake this important task. The 'teen age boys and girls are a tremendously vital factor in the future of the League and of the Church. The best Senior Leaguers will be, almost without exception, trained up normally from Junior, through Intermediate into the Senior League. Any Church can have an Intermediate League if a leader will volunteer. It should be some one who will try to understand young folks of this age and one who will take time to study the Merit System. If you have no Intermediate League in your Church why not start one. It is usually up to the Senior League.

I have received several invitations for Summer Assembly Courses in Young Folks Work. I believe that this would be a worthwhile service and I ask that readers who are interested in Summer Assembly Programs use their influence to have this topic treated from the Luther League standpoint.

I am hoping that my last letter appeal for Sustaining Memberships is bearing fruit. The whole future of the League, financially speaking, is in the balance with the Sustaining Membership. Has your League started to garner them into the treasury?

"Where West Meets East," the splendid pageant by Mrs. Copenhaver, is doing wonders for the Andhra Appeal. Some of us think it is the best pageant she has written and its message is simply irresistible. Be sure to use it.

As I write I am thinking of the thousands of local Leagues meeting in their Churches, some large and some small, but all pledged to Christ. The Luther League of America is no stronger than those same locals. We may plan at Headquarters, we may resolve at Conventions, but the place of action is the local. Is your League recognized in your Church as a live and dependable society, ready to help in every good work at home and with hearts open for every call of need from abroad? If so, thank God and work tirelessly to keep it so. If not, pray God and work sacrificially to make it so. Then will the Luther League of America find its justification.

Faithfully yours,

Amos John Traver

—❧—

"New occasions teach new duties: time makes ancient good uncouth,
They must upward still and onward, who would keep abreast of truth;
Lo, before us gleam her campfires! We ourselves must pilgrims be,
Launch our Mayflower, and steer boldly through the desperate sea,
Nor attempt the Future's portal with the Past's blood-rusted key."

HARRY HODGES, Editor. Philadelphia, Pa. Send all articles, communications and news items to 707 Muhlenberg Bldg., Philadelphia, Pa.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF

The United Lutheran Church and Her Young People

E. F. EILERT, Publisher, New York.

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VALEDICTORY

When the editor who now writes his valedictory assumed the duties of his office, he stated in his first editorial, "THE REVIEW will continue to be thoroughly Lutheran in principle and content. A Lutheran magazine written by Lutherans to Lutherans." As he lays down his editorial pen, it is with the sweet consciousness that he has not only "run his course" but has also "kept the faith."

When he assumed the office of General Secretary it was with an appreciation of the fact that it takes the wisdom of Solomon, the patience of Job, and the diplomacy of Disraeli to satisfy many minds, tastes, tendencies and predilections.

He entered upon the duties of his office determined to serve the youth, and the Church through its youth. One must live life to be able to interpret it. One must study life to be able to reproduce it.

On the whole, he believes himself, to have been successful. At times he was misunderstood, occasionally misjudged, once slandered, but purest motives are misjudged by prejudice—blind observers; even Christ met such heartless fate. The splendid testimonial at the Milwaukee Convention assures the General Secretary of his place in the affections of the youth of the Church.

One who writes a valedictory, naturally becomes remeniscent and at the moment the writer is picturing in his mind's eye the Luther League of ten years ago and the Luther League of today. Behold the two pictures:

TEN YEARS AGO

Uncertain membership, no headquarters, one employed secretary, a six-cent per capita apportionment, two departments, no departmentalized program, three pieces of literature, ten thousand dollars' worth of debts.

TODAY

Bonafide membership, forty-five pieces of literature, a twenty-five cent per capita apportionment, five departments, a suite of offices, a full time staff of four persons and a part time staff of six persons, a departmentalized program, a missionary objective, solvent, steady income, Church appropriation.

We are told that "one man soweth and another reapeth." Dr. Kuhns planted and retired, the writer sowed, watered and now retires and Mr. Traver steps into the field, scythe in hand, to reap. All hail the reaper! Surely God will send the increase!

HARRY HODGES
Retiring Editor and General Secretary

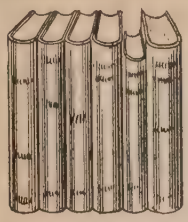
"Toil away and set the stone
That shall stand when you are gone
Ask not that another see
The meaning of your masonry.

Grind the gem and dig the well
For what? For Whom?—I cannot tell,
The stone may mark a boundary line,
The well may flow, the gem may shine.

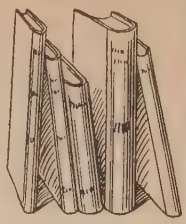
Be it wage enough for you
To shape them well and set them true,
Of the future who can tell?
Work my friends and so farewell."

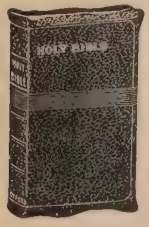
—

There will always be a place for the man who knows how—but the man who knows *why* will always be his boss.—*The Weather Vein.*



Educational Department





DAILY BIBLE READINGS.

"A moment in the morning, take your Bible in hand,
And catch a glimpse of glory from the peaceful promised land;
It will linger still before you when you seek the busy mart,
And like flowers of hope will blossom into beauty in your heart;
The precious words, like jewels, will glisten all the day
With a rare effulgent glory that will brighten all the way."

—❦—

The Prayer Before the Reading

"Blessed Lord, who has caused all Holy Scriptures to be written for our learning: grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour, Jesus Christ. Amen."

The Prayer After the Reading

"Almighty and everlasting God, Who of Thy great mercy in Jesus Christ, Thy Son, dost grant us forgiveness of sin, and all things pertaining to life and godliness: grant us, we beseech Thee, Thy Holy Spirit, that He may so rule our hearts that we, being ever mindful of Thy fatherly mercy, may strive to mortify the flesh and overcome the world; and serving Thee in holiness and pureness of living, may give Thee continued thanks for Thy goodness through Jesus Christ, Thy Son, our Lord. Amen."

DAILY BIBLE READING

Could there be more fruitful reading than the life of Christ? As you follow this course you will be reading the biography of Our Lord in chronological order as given by the four evangelists. Learning to know Him better you can not help loving Him more devotedly.

February 1.—Beginning the Galilean Ministry.—St. Matt. 4:12-17.

February 2.—The Nobleman's Son.—St. John, 4:46-54.

February 3.—First Rejection at Nazareth.—St. Luke 5:16-30.

February 4.—Moving to Capernaum.—St. Matt. 4:13-18.

February 5.—Calling the Four.—St. Luke 5:1-11.

Februaury 6.—A Day of Miracles.—St. Mark 1:21-34.

February 7.—A Preaching Tour.—St. Mark 1:25-45.

February 8.—The Paralytic Borne of Four.—St. Mark 2:1-12.

February 9.—St. Matthew Called.—St. Mark 2:13-17.

February 10.—Fasting?—St. Mark 2:18-22.

February 11.—At the Bethesda Pool.—St. John 5:1-18.

February 12.—At the Bethesda Pool.—St. John 5:19-29.

February 13.—At the Bethesda Pool.—St. John 5:30-47.

February 14.—The Disciples Plucking Grain.—St. Matt. 12:1-8.

February 15.—The Man with the Withered Hand.—St. Matt. 12:9-14.

February 16.—The Fame of Jesus.—St. Mark 3:7-12.

February 17.—Choosing the Twelve.—St. Luke 6:12-19.

February 18.—The Sermon on the Mount.—St. Matt. 5:1-12.

February 19.—The Sermon on the Mount.—St. Matt. 5:13-20.

February 20.—The Sermon on the Mount.—St. Matt. 5:21-32.

February 21.—The Sermon on the Mount.—St. Matt. 5:33-42.

February 22.—The Sermon on the Mount.—St. Matt. 5:43-48.

February 23.—The Sermon on the Mount. —St. Matt. 6:1-18.
February 24.—The Sermon on the Mount. —St. Matt. 6:19-34.
February 25.—The Sermon on the Mount. —St. Luke 6:37-42.
February 26.—The Sermon on the Mount. —St. Matt. 7:6-14.
February 27.—The Sermon on the Mount. —St. Matt. 7:15-29.
February 28.—The Centurian's Servant. —St. Luke 7:1-10.

SENIOR READING COURSE

The Story of the Church—C. M. Jacobs	$2.00
A Home Enterprise—Horine	.75
Lutheran Fundamentals—Gerberding	1.50
Looking Ahead with Latin America —High	.75
Peasant Pioneers—Miller	1.00
You Can—Adams	1.00

TOPICS

To Leaders: Remember that the Topics Booklet and Dr. Roehner's page in *The Lutheran* contains great help for you in preparing the program. The following treatments are intended to be suggestive and they will be much more helpful if you do not read them word for word, but prepare your own talk with the aid of all the help you can get anywhere. Pastors are never too busy to assist the faithful Leaguer. The Discussion questions are to be used also with discretion. Perhaps you will not want to use all of them. Choose those that appeal to you or to those who are to handle them.

—

March 7, 1926

THE THIRD SUNDAY IN LENT

"PERSEVERE: IN WHAT?"

Acts 20:17-24; Hebrews 12:1-4

LEADER'S HINTS

Discussion Questions: 1. Give three events in the life of Christ that particularly illustrate the subject. 2. Tell three parables of Jesus that illustrate the subject (1, 2 may be 2 or 6 assignments). 3. In what do people persevere that is not worth the cost? 4. What has the assurance of immortality to do with perseverence in the Christian life?

TOPIC

Those are great words of St. Paul in the last verse of the first lesson: "But I hold not my life of any account, as dear unto myself, in comparison of accomplishing my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God." And the writer of the Hebrews challenges his readers "Ye have not yet resisted *unto blood*, striving against sin." We are called upon to persevere in the bloodiest and most crucial battle of all, the battle against sin.

In passing it is well to remind ourselves that perseverence in itself is a necessary quality for success. These boys and girls who never finish what they start are not likely to amount to much. Perseverence, however, must not be confused with stubbornness. Paul was not stubborn or he never would have changed from intense persecutor of Christ to intense minister of Christ. Perseverence makes sure it is right (stubbornness doesn't) and then goes ahead.

Perseverence is necessary in following Christ. It always was necessary and always will be. But there is a difference between the perseverence required of St. Paul and that demanded from most of us. He risked his life for Christ. We may follow the ministry of Christ without fear of cross or lash or prison bars. Let us consider for a bit those two different calls for perseverence.

Dr. John A. Hutton says: "The characteristic words with which the New Testament closes are 'Stand fast!' 'Endure to the end!'" Anybody can begin: endure to the end! "Keep yourselves in the love of God!" That is to say, anybody can fall in love,—that is out of your power; but to keep in love—that is the thing! To fall in love,—that is temperament and opportunity: to keep in love,—that is personality and faith and hope. "Keep yourselves in the love of God!" He calls attention to the word that St. Paul sent to Timothy when, faced by the problems of early Christianity in a wicked city, he wrote St. Paul suggesting that he give up and come home. St. Paul sent this challenge: "Take thou thy share of hardness!"

We forget at times what serious business, what hard business it was in those days to be a Christian. It was bloody business. But it was the business of men and women who believed and loved and were willing to pay the cost. And millions have followed in their train. Even the decade just past saw Lutheran pastors fall in their own blood before Russian fiends.

"They met the tyrant's brandished steel,
The lion's gory mane;
They bowed their necks the death to feel;
Who follows in their train?"

We live in easier times. Or do we? We run no risk of death for Him. But perhaps it is as hard to keep close to Christ when all men speak well of you. Would we live today, tomorrow, just as we probably will live, if we should start out, our hearts stirred with the set impulse to live for Christ every hour even though we die for it? Is there such intensity about our Christianity? The little Japanese girl who caught herself en-

vying her chum, came running to her missionary teacher, tears dropping, and said, "Oh help me, help me so that I may be a *whole* Christian." This Lent is a fine opportunity to take stock of ourselves. Let us put the fire of battle into our Christian living! Let us begin each day as though this day's war against sin were to be the turning point of world history!

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March 14, 1926

Fourth Sunday in Lent

"HOW OVERCOME THE SPIRIT OF ANGER AND REVENGE?"

Matt. 5:21-26; Rom. 12:14-21

Leader's Hints

Discussion questions: 1. Some one has said that when one said "I can forgive but not forget" he meant, "I can neither quite forgive nor quite forget." Was he right? 2. Are we responsible for hot tempers and touchy dispositions? 3. What is the reaction on the life of the angry, vengeful person? 4. Can we afford to leave vengeance with God. 5. (For four Leaguers.) What is the finest example of forgiveness (a) in the Old Testament, (b) in the New (excepting Jesus) (c) in secular history (d) within a few months?

Topic

One could not ask for a more practical question than that of the subject, "How to Overcome the Spirit of Anger and Revenge?" Friendships are broken, homes destroyed, murders committed, nations thrown into battle because anger and revenge seek mastery of human hearts. Here follow three suggestions.

1. See *with* folks. When you are enraged by some one's injustice and spite, if you could only step over along side your enemy and look back at yourself from his point of vision, how surprised you would be. You would very likely discover that your actions seem just as unjust and are just as enraging to him, as his to you. "The Enemy" a new play this fall by Channing Pollock, author of "The Fool," applies this test to the Great War. We see pictured an Austrian family group, discover they thought of us, their enemies, just as we thought of them. They believed the same awful lies about us that we did about them. They suffered from war profiteers and met all the other war problems just about as did we. The play is a strong appeal for nations and folks to put themselves in the place of others and try to see themselves as others see them. Let us try it on our fancied enemies!

2. See *through* folks. This is even harder. Jesus had this power completely. We are so often fooled about folks. Jesus looked at the Pharisees and saw their inward rottenness. We might well have thought them pretty fine folks. Jesus looked at an unchaste woman and saw a soul worth saving. We would have passed her by on the other side. We remember a teacher of ours, splendid intellect, a real scholar. His students thought him cranky and hard. They took every possible chance to get even with him, doing the meanest tricks! But they felt differently when he collapsed one day with an incurable disease that had been making life a misery for years. We may not see hidden disease but if we looked at folks with more kindness and "put the most charitable construction on all their actions," we would find our burning anger and our desire for revenge dying out.

3. See *with Jesus.* "How oft shall I forgive my brother," Peter asked? "Till seventy times seven," was Jesus' answer. We are Christians. We are then on the side of Jesus. He is to master our lives. He is to be the everpresent friend who not alone enlightens our consciences but gives us power to be in some measure like Him. As we stand with Him we think of the wonderful forgiveness He made possible for us. How paltry, how downright silly, appear the things about which we have been raging and vengeful, beside the sin His blood has washed away. Indeed Jesus ties the two together in a way that should make us think. When He taught His disciples to pray, they were to say, "Forgive us our trespasses *as* we forgive those that trespass against us." That word "as" seems like the crack of doom to those of us who *do not forgive.* Oh let us take our Christianity into the commonest relationships of daily life and there will be no place for anger or revenge.

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March 21, 1926

Fifth Sunday in Lent

WHAT DOES JESUS MEAN BY CROSS-BEARING?

Matt. 16:21-28; John 10:11-16

Leader's Hints

Discussion questions: 1. What can we give up for Christ? 2. Is it harder to live or die for Christ? (Two may be debate between two Leaguers.) 3. Why was it hard for the disciples to understand that Jesus was to die? 4. Is the cross a popular subject? 5. What does the cross teach the man who believes that he endures unmerited suffering?

Topic

We may be sure of one thing, Jesus meant a great deal more when he called us to cross-bearing than most of us when we talk of "the crosses we have to bear." To Jesus it meant, "the Good Shepherd must lay down His life for the sheep." And to all generations he says, "If any man would

come after me, let him deny himself, and take up his cross and follow me."

We can not understand cross-bearing apart from the other three phrases in this challenging verse.

If any man would. Jesus made no arbitrary selection of His intimates. His invitation is broad as humanity. As Jesus went about calling for followers, he moved among the humble men of the street; simple peasants, who lost tempers at times over ox-yokes and fought over their games of chance. Soldiers, trained in the brutal pursuits of the Roman army. Knaves, picking pockets and thieving houses. Spies from Jesus' foes. And withal, the common folks, sturdy honest fellows, who in child-like faith dreamed of the day of the Messiah. "If any one would." Unlimited as humanity comes the call to cross-bearing. He is calling you.

Let him deny himself. Let him so no to self. Self says, "I will be easy going, fun-loving, time-wasting. I shall do what I do, live as I live with no regard for anything but my own pleasure." "No!" says Jesus. Self says, "I will play the game of life to win, play fair if I can, but win I will, power, riches, influence and if necessary to get them I will break every rule in the game of life and ruthlessly crush the man who stands in my way." "No!" says Jesus. He demands that his disciples give His interests the central place in their lives.

And take up His Cross. Denial is negative, cross-bearing is positive. What cross? The cross of brass, or gold or stone, set on marble altars, topping sky-piercing towers, worn on dainty chains of platinum or gold, proud symbol of a conquering Christ? No, it was no such cross He carried. An ugly log, a rugged cross, invention of the hellish genius of a brutal age, for the torturing, for the racking of dying human bodies. It stood for death stripped of all that makes death bearable and sometimes even beautiful. And to Jesus it stood for an unmerited death, a vicarious death, an unexampled sacrifice, a death for others, for you. What a dare He offers the ages. Come with me, He says, venture your life on the simple faith that love will win out in the end. And love and service and sacrifice will win out in the end.

And follow Me. Have you understood that following Jesus requires you to say no to every selfish desire of your heart? Have you? Have you clearly understood the cost and then in the spirit of the martyrs have you nailed self on the rugged cross and put your feet in the foot prints of Jesus and followed Him to Calvary? Then you are ready to say, "I am no more mine but Christ's." Then you are ready to say, "For me to live is Christ, and to die is gain."

March 28, 1926

PALM SUNDAY

STUDENTS OF LATIN AMERICA

Psalm 96.

The program is based on Chapter IV of Looking Ahead with Latin America. Many of the ideas are from the book. Other quotations are from Webster Browning's New Days in Latin America. A summary at the end of the program may be given, or a black board may be used and various items put on it as the program progresses. The following form is suggested:

EDUCATION IN LATIN AMERICA

For the upper classes.
Mostly for young men.
Without social life.
Without college spirit, etc.

EDUCATION IN NORTH AMERICA

For everybody.
For young men and young women.
With pleasant social life.
With much college spirit, etc.

Leader—President Roosevelt on his return from a trip to South America said that as the most remarkable developments of the 19th century took place in North America, the most remarkable developments of the 20th century will take place in South America.

In this vast expanse of territory, the greatest unoccupied and undeveloped wealth producing territory in the world, profound changes are taking place. The leaders of the greatest changes will not be the politicians who have led revolutions in the past, but the new type of leader who is being developed in South America—the student.

In a country where the "North wind is hot and the South wind is cold, where hovels crowd on palaces and costly motors choke narrow streets, where houses are floored with marble and streets are paved with wood," we may expect startling events to happen. Youth is alike the world around. Yet there are certain distinctive characteristics of Student Life in South America that we should study if we wish to understand our responsibility as Christian students of America. I will ask a College professor from South America to speak first on the educational handicap of South America.

Professor—One hundred and fifty years before a charter was granted to Yale University and eighty-five years before John Harvard had made possible the University that bears his name, the first university in the Western Hemisphere, the University of San Marcos, was founded in Lima, Peru. Latin America made the first educational start, but North America has gone far ahead in an educational program. The city of New York today spends more money on its schools than all of Latin America com-

bined. The terrible result of this lack of interest in the education of the youth of South America is that today seventy-five per cent of the entire population is illiterate. The most advanced republic has thirty-eight per cent illiteracy and the most belated ninety-five per cent. This condition is partly a result of the intellectual inheritance received from Spain, three-fourths of whose population is illiterate today. At the beginning Charles the Fourth declared, "It is inexpedient to educate Americans." One of his generals wrote to a subordinate: "Do what I have done in Bueve Granada, cut off the head of every one who knows how to read and write and thus will be accomplished the pacification of America."

Another cause of the small percentage of students in South America in comparison with the population is the influence of the Roman Catholic Church which has never been in favor of universal education.

Leader—Let us hear from the young women of South America. What have you to say of the student life of your country?

South American Woman Student—It is a sad thing in my country for me to think of the millions of girls who have no opportunity for study. Education is thought of as a thing largely, if not entirely, for men. In the educational system of Ecuador there are no girls' high schools and in all Ecuador there are only two girls in the university.

Yet a new standard of education for women has been established largely through the efforts of missionaries. They brought a new Gospel of the place of womanhood and gave a demonstration of that Gospel by establishing girls schools in which girls have more than proved their fitness for education. Schools for girls are now scattered throughout Latin America.

Leader—I will ask another student of South America to tell us what is the greatest defect of the present education of South America.

Student—The greatest defect of our present educational system was recently expressed by the President of the Republic of Paraguay, who said, "Our secondary education is lacking on the moral side. Our young men learn many things, but we do not inculcate in them the elemental principles of human conduct. Furthermore the encyclopedic learning which fills their brains inspires a disdain of all activities which are not puerile or an empty lyricism. Beardless youths get possession of daily papers and magazines and write on social, literary, and historical themes with all the gravity of academicians grown gray over their books. This is not the fault of youth, whose ambition is noble but somewhat mistaken, simply because their teachers have not been able to inculcate in them a sense or reality which is essential. Unfortunately those who have the care of souls are more interested in their work of proselyting than in elevating the mind of our youth to a noble and austere conception of the reality of life."

In his Commencement Address a student who recently graduated from one of the South American universities voiced his sense of the lack of moral education in words that should move to action those who are responsible for the training of young people. He said: "There is a universal profession, which is that of being a man. To be a man is the final end of every human creature. To form a man is the primary function of the university. And yet we, newly-admitted to our profession, say farewell to these scenes of our labors in the classroom with the bitterness of spirit which comes from being obliged to confess that we have received no such instruction. Masters of a world of ideas, we are yet wandering in search of a moral ideal. In our march toward the Unknown, will our gross natural instincts be a sure guide? Although we are to exercise a tremendous influence in our contact with others, our teachers have failed to point out to us the ethical end of our own personality. I believe that the university should develop a more efficient program in the moral education of youth."

Leader—This shows the attitude of the students themselves. They are calling for "Light! More light!" Following the War the Youth Movement has appeared in Latin America just as it has in other countries. No longer are the students of Latin America willing to let a few people say what they shall do and what they shall not do; no longer are they willing to be left out of things. They are having their own student conferences; they have passed resolutions looking to the "abolishment of the present conception of the state where the few rule the many." The students of Uruguay publish a student magazine. They are beginning to know their own power. The manifesto adopted by one conference declared: "Let us work together more and more so that youth, animated by the same principles, fortified by similar ideals, and embracing a common cause, may carry to our people a sane, noble, disinterested, and altruistic message, impelled by love for public welfare and justice." There are two questions which the students of North America should ask with regard to the students of South America today.

1. *How would a South American student be affected by the life of the students in the average American college?*

(This talk should be practical and should take up the local as well as national condi-

(*Continued on page* 31)

Intermediate Department

REGISTRATION

Is your Intermediate League registered? There are many more Intermediate Leagues existing than we have record of in this office. If you are not listed below, fill in this blank at once, and return to the office of the Luther League of America, 707 Muhlenberg Building, Philadelphia, Pa.

Name of Church .....

Superintendent's Name .....

Superintendent's Address .....

When Organized .....

Number Intermediates Enrolled .....

To date we have the following registered:

1. House of Prayer, Woodlawn, Pa. (girls).
2. House of Prayer, Woodlawn, Pa. (boys).
3. Grace, N.S., Pittsburgh, Pa.
4. St. John's, Boyertown, Pa.
5. First Church, Findlay, Ohio.
6. Redeemer, Monaca, Pa.
7. Grace Church, Springfield, Ill.
8. Christ Church, York, Pa.
9. Church of the Advent, New York City, N. Y.
10. Redeemer, Utica, N. Y.
11. Redeemer, Minneapolis, Minn.
12. First Church, Warren, Pa.
13. Bethlehem, Harrisburg, Pa.
14. Penn Church, Penn, Pa.
15. Trinity, Victoria, Texas.
16. Christ, Lancaster, Pa.
17. St. John's, Womelsdorf, Pa.
18. St. John's, New Castle, Pa.
19. St. Andrew's, Hickory, N. C.
20. St. Luke's, Brooklyn, N. Y.
21. Atonement, Saugerties, N. Y.
22. Trinity, Germantown, Philadelphia, Pa.
23. St. Paul's, Lititz, Pa.
24. St. John's, Joliet, Ill.
25. St. Paul's, Philadelphia, Pa.
26. Redeemer, Milwaukee, Wisc.
27. St. John's, Salisbury, N. C.
28. Memorial, Harrisburg, Pa.
29. Holy Trinity, Rockville Centre, L. I., N. Y.
30. Holy Trinity, Hollis, L. I., N. Y.
31. Good Shepherd, Brooklyn, N. Y.
32. Incarnation, Brooklyn, N. Y.
33. Messiah, Brooklyn, N. Y.
34. St. John's, Lynbrook, L. I., N. Y.
35. St. John's, Richmond Hill, L. I., N. Y.
36. St. Andrew's, Glen Morris, L. I., N. Y.
37. St. Luke's, Brooklyn, N. Y. (boys).
38. Apostles, Philadelphia, Pa.
39. Christ, Camden, N. J.
40. St. John's, Salina, Kansas.
41. St. Paul's, Glenside, Pa.
42. Atonement, Philadelphia, Pa.
43. Ascension, Philadelphia, Pa.
44. Trinity, Tipton, Iowa.
45. Augsburg, Toledo, Ohio.
46. Calvary, Wilkinsburg, Pa.
47. St. Paul's, Lima, Ohio.
48. Trinity, Abilene, Kansas.
49. Grace, Rochester, Pa., (girls).
50. Grace, Rochester, Pa. (boys).
51. Prince of Peace, Philadelphia, Pa.
52. University, Seattle, Wash.
53. Immanuel, Meriden, Conn.
54. St. Matthew's, Wauwatosa, Wisc.
55. St. Mark's, Indianapolis, Ind.
56. Messiah, Flushing, L. I., N. Y.
57. St. Paul's, Syracuse, N. Y.
58. Christ, Dallastown, Pa.
59. Zion, Syracuse, N. Y.
60. Augsburg, York, Pa.
61. Reformation, Baltimore, Md.
62. Salem, Parrottsville, Tenn.
63. Calvary, Jersey City, N. J.
64. Holy Communion, Racine, Wisc.
65. Trinity, Newport News, Va. (boys).
66. Epiphany, Hempstead, L. I., N. Y.
67. Redeemer, Chicago. Ill.
68. Trinity, Hartford, Conn.
69. Trinity, Burlington, Iowa.
70. Grace, West Point, Nebraska.
71. St. Mark's, Dubuque, Iowa.
72. Holy Trinity, Hickory, N. C.

Intermediate Objective for 1926

During 1926 the Intermediate Luther Leagues will have the special work of raising $500 to equip the gymnasium of Andhra Christian College. This should prove a small task, if each Intermediate League does its share. Have the "Andhra Social" given in the January Review, and send your contribution to the Intermediate Secretary, 707 Muhlenberg Building, Philadelphia, Pa. A letter with fuller details has been sent to each Intermediate League registered.

Intermediate Reading Contests

We are particularly anxious that there shall be a general use of the Reading Course for Intermediates. The price—$5.60—should keep none from procuring same.

A medal will be awarded to the Intermediate who prepares the best essay on one of the books of the Course.

A banner will be awarded to the State which has the largest percentage of its Intermediates reading the Course.

Full details of these contests has also been given in a letter sent to each Intermediate League.

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A NEW INTERMEDIATE APPLICATION

In Trinity Evangelical Lutheran Church, Newport News, Va., an interesting experiment is underway. There is there a Sunday School class of girls, a majority of which are girls of intermediate age who are members of the Senior Luther League. These, however, have never had the training of the Intermediate program. Also they as an organized Sunday School class have regular monthly meetings. The girls of intermediate age not previously members of the

Senior League are very few. In order to meet the situation satisfactorily to the local conditions, some time ago the Intermediate topics were chosen for the devotional study of the monthly meetings. The Merit System has been introduced and the girls are as interested in mastering as if a separate Intermediate League and will gain a great deal before the actual intermediate period is completely passed, for all the ranks come in for considerable consideration. Inasmuch as the Intermediate movement is both a program and an organization one sees the value of this experiment. It is possible this class known as the Golden Rule Sunday School class may make application for membership in the Intermediate Department of the Virginia League. The Class League is fortunate in having for its teacher, Miss Elma Free, a High School teacher and one vitally interested in Luther League and girls. Of course it is hoped someday in Trinity to have a definite Girls' Intermediate Luther League.

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March 7, 1926

HOW DO CHRISTIAN PRINCIPLES HELP US IN BUSINESS LIFE?

Mr. P. Walter Banker, President Luther League of America

(This is Mr. Banker's first article prepared for the Intermediates. Let the Intermediates look upon it as a personal message from their national president.) Scripture Lessons I Cor. 10:31-33; Phil. 4:13; Col. 3:17; Rom. 12:9-11, 21

In this day and age it has become an accepted thought that a business to be successful must of necessity forget the principles of Jesus Christ and his religion.

That is not true, here and there men or a business may be successful without them but the success is seldom lasting.

The religion of Jesus Christ is just as potent in making business successful as it is in making for the best of everything else in this world.

Bigger business men throughout the entire world are recognizing it as a necessity if the world is to stand.

During the past summer, I met a man who has to do with the analysis of Big Business Institutions. He had entire charge of the production of our forearms during the recent war, and was working in a business employing over 60,000 men.

When he found that I was interested in Church; he said, "I am active in the Christian Church at home and in whatever way I can be, because my long experience has taught me that the Christian Religion contains the thing that makes a successful citizen, a successful business and a successful country. It contains all the elements of true success.

Christian workmen are able, intelligent and contented. Further, he said, "Those who own the great industries of our land are coming to believe the same thing—for they are selecting for their chief executives men who are known for their Christian Character and that with but few exceptions all of them are such men.

"Further my experience with boards of directors convinces me that many such men compose them and that they are trying to the best of their ability to apply Christ's religion in business, in selling, in their relations with their employees and with each other."

The disposition is more each year to realize that Christ's works were not those of an idealist, but the words of the world's greatest business man as well as its Saviour; for he has made successful the greatest business in the world. "He knew the world as none know it."

You boys and girls should know that the great advertising associations of our country are doing all they can to eliminate dishonest advertising, believing honest advertising to be a necessity to lasting business success.

What is true of a large business is true also in smaller business. I know a man in a town who has a wonderful house, has made much money in business, but who during the past several years has lost much money, for men are refusing to buy from and sell to him, because he says, "The way to be successful is to get it first, no matter how." He forgot the teachings of Christ.

I know another man in the same business, who is not yet forty and who sold papers on the street corners (never Sundays) who is worth several hundred thousand dollars. Made it simply because men believed in him, because of his Christian character. Men knew he could be trusted always to be guided by what was right.

I would not have you believe that success in business means money success alone, for a successful business is one that in serving itself best, serves the community. One that achieves a name for honesty, reliability and service.

These are the elements of true success and every real business man counts these of greater value than mere profit. The book of God says, "What shall it profit a man if he gain the whole world and lose his own soul," so in business a man may gain a world of business, but if it is a mere money making machine, it crumbles eventually for it loses its business soul; for money is not business success alone.

I know a man who is a small contractor in a small town, he is not rich, but men say of him when you want something done on which you can depend, "get John to do it." Recently one of his townsmen said to me, "If the country had all as fine workmen and as

true Christians as he is, our land would be a real paradise." That's success.

My own personal experience has been that no matter what the trial is, Christian principles pay.

God is a just God and he always keeps His promises. He exacts obedience, for He does it because He loves us and as a loving father He expects we will not fail Him when temptations come.

The way may not be so short to success and the discouragements may be many, but God is in His Heaven and when we ask He never fails, and God always knows. Man never had a better friend.

The longer we serve in business and the longer we serve with God the more we love and trust Him.

To me no greater epitaph could be written over the head of any business man than the words of St. Paul to the Romans: "Not slothful in business, fervent in spirit, serving the Lord."

That is success and worthy the best of any of us to strive for.

REVIEW

1. Quote what the Big Employer of Labor said as given in this article.
2. Tell the fate of the man whose business methods were dishonest.
3. Tell the story of the newsboy's success.
4. What was said about "John?"
5. What many other points are made in the article?

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March 14, 1926

"THE IMPORTANCE OF GOOD COMRADES"

Psalm 1:1-3; I Samuel 18:1-4, 19:4-7; John 1:35-39; John 15:15-16

(Rev. E. R. Lineberger)

PROGRAM

Hymn 342—Since Jesus Is My Friend. (Common Service Book.)

Psalm 1—Read in unison.

Prayer.

Hymn 389—One There Is Above All Others. (Common Service Book.)

Presentation of Subject—(Leader reads paragraph 1 in article).

Psalm 1:1-3—Read by member.

What does this Scripture lesson tell us about our comrades? (See paragraph 2.)

I Samuel 18:1-4—Read by member.

How does this friendship between David and Jonathan help us in our study of good comrades? (See paragraph 3.)

I Samuel 19:4-7—Read by member.

When did this friendship prove valuable? (See paragraph 4.)

John 1:35-39—Read by member.

Whom should we seek after for our best companion? (See paragraph 5.)

John 15:15-16—Read by member.

Why should we have Jesus for our *friend?* (See paragraph 6.)

Hymn 558—There's a Friend for Little Children. (Common Service Book.)

Offering.

Prayer and *Lord's Prayer.*

I. Now that the Lenten Season is here, it is very appropriate that we should have a study in "The Importance of Good Comrades." This is a season when we are especially called upon to meditate upon our sinful state, in order that we might turn unto Jesus, the Crucified Christ, who is the Way of escape from this sinful state. He is the best companion that one can possibly find for this life, which we are now living, because if we follow Him closely, we shall be prepared for that other and better life in glory. Since the Scripture Reading consists of five selections, we shall take each part separately, and the importance of good companions pointed out in each selection.

II. In the first selection, Psalm 1:1-3, we have pointed out to us very clearly the benefits that come to one who avoids and shuns evil or bad companions at every turn in the path of life. Blessed or happy is he who is not found taking advice from wicked comrades. Twice blessed is he who is not found in the company of evil companions. How often innocent boys and girls have been made to suffer, all because they were found in bad company; And again good boys and girls are often led astray by keeping company with evil companions. A visit to the probation courts of any large city will prove this statement, if proof is needed. It is only the boy and girl who seeks and finds good companions that shall reach beautiful manhood and womanhood. It is only he who keeps good companions that will find "whatsoever he doeth shall prosper."

III. In I Samuel 18:1-4, we have an account of the beginning of the friendship that existed between David and Jonathan. This story, we believe, affords one of the best illustrations of true friendship found in all history, whether secular or sacred. It is the best because it has the right basis for a true friendship—"the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." We have here also a splendid illustration of what it means to have a good comrade. A good comrade is ready to assist his companion. Jonathan gave David his entire equipment. even to his sword and girdle. David was thus equipped to remain in the king's house, a great privilege for a shepherd boy.

IV. In I Samuel 19:4-7, we have another instance in which Jonathan proved a real friend to David. Saul, the king, had determined in his own heart to have David put to

death. He charged Jonathan and all his servants that they should kill David at the first opportunity. But instead of obeying the command of the king, Jonathan warned him of his approaching danger. Moreover, Jonathan persuaded Saul not to have David killed, but to allow him to come back into the king's house, as he had formerly done. Here we have an instance in which a good comrade saved the life of his companion. Is such a comrade not worth having?

V. In John 1:35-39, we have an example of seeking a good companion—yes, even the best companion, Jesus Christ. John the Baptist, was the forerunner of Jesus. His work was to prepare the way for Jesus, to point men unto Jesus as the Lamb that was slain for the sins of the world. When John's disciples had Jesus pointed out to them, they followed Jesus, in order that they might have communion and fellowship with Him. Good companions are to be sought diligently. They are sure to prove a blessing. Happy is that person whose daily companion is Jesus.

VI. In John 15:15-16, we see some benefits, or "fruits," of companionship with Jesus. Jesus tells his comrades or disciples that they are no longer servants, but *friends* of his. He has revealed unto them the things He has heard from His Father. They have been appointed to go and work for Jesus, and He assures them that their efforts shall bear fruit. Moreover, He promises that whatsoever they ask the Father in His name, He will give it unto them. Leaguers, let us early seek the companionship of Jesus, for He is the Best Friend that we can find, a friend that really and truly "sticketh closer than a brother."

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TOPIC

March 21, 1926

JESUS' TRIUMPHAL ENTRY INTO OTHER LIVES THROUGH ME

Acts 1:5-8; John 13:34-35
(Mr. J. Clyde Cloman)

Our topic is the statement of two wonderful truths.

(1) Jesus, the only begotten Son of God, triumphantly entering into the lives of persons here upon earth—is not that wonderful?

(1) Then there is the other truth: Jesus triumphantly entering into the lives of others *through me.* That is wonder added to wonder.

(2) When Jesus enters into a life, He abides there, and that life is strengthened and cleansed from sin and saved unto everlasting life in heaven with Jesus.

(3) There is no other way to salvation except throught Jesus.

(4) There is no other way the knowledge of Jesus as Saviour is given to others except by the revelation of the Holy Spirit through the followers of Jesus. (Acts 1:5-8.) We are partners with Jesus in the great work of saving the world. "We are workers together with God."

(5) This is the most wonderful honor and responsibility that can ever be given us. Now we know why the prophet Isaiah in foretelling the coming of Jesus the Saviour said, "His Name shall be called Wonderful." (Isa. 9:6.)

(6) The new commandment is the commandment of love. (John 13:34-35.)

(7) Jesus says that by loving one another we let all persons know we are the disciples of Jesus.

(7) Love on the part of Christians also proclaims Jesus.

(8) Love, first for Jesus, then for others, is the best and greatest way of preaching Christ as Lord and Saviour.

(9) The purpose of preaching and teaching; the aim of missionary work; the desired result of all Christian service is that Jesus may triumphantly enter the lives of others.

(10) Love, as Paul says in I Cor. 13, is the greatest thing in the world.

(11) Love is the sympathetic thought; the kind word; the helpful deed; the sincere gift. Love is patience when things do not happen just as we would like. Love is the sacrifice of self for the good of others. Love is trust and faith in Jesus.

(12) Who first loved us and gave Himself for us in the supreme Sacrifice upon the Cross.

(13) Love is the earnest desire that others may know and accept Jesus as Lord and Saviour. If we have this love, Jesus will triumphantly enter the lives of others through us.

(14) We have Jesus' word for it.

(15) Lent is the time set aside for spiritual meditation and self-denial.

(16) In this Lenten season let us think of love and our working together with Jesus to save others.

(16) Let us deny ourselves the unlovely thought; the angry word; the unkind deed, and follow the example of Jesus by loving others as Jesus loves us. This is the sacrifice of righteousness which is pleasing unto Jesus.

Suggestions for Leaders

Ask questions given in following question list and call for answers as given in the topic after numbers corresponding to number of question. Assign these questions a week before the meeting. Be sure the right thought is obtained by the boys and girls from the answers to the questions.

1. What are two wonderful truths?

2. What is the result when Jesus triumphantly enters a life?
3. What is the only way of Salvation?
4. How is the knowledge of Jesus given to others?
5. What is the greatest honor and responsibility?
6. What is the new commandment?
7. Name two things love does.
8. What is the best way to preach Jesus?
9. What is the purpose of all Christian service?
10. What is the greatest thing in the world?
11. Name some ways in which we show love.
12. How did Jesus show love for us?
13. What is the purpose of Christian love?
14. How do we know Jesus enters the lives of others through us?
15. What is the purpose of Lent?
16. What way of observing Lent is pleasing to Jesus?

March 28, 1926

"HIGH ADVENTURE" CHAPTER 3—A LONG LOOK ACROSS THE SEA

(Missionary)

(Laura Wade Rice)

Prayer—O, God, who hast made all peoples and appointed to each their own land, give us sympathy for those whom circumstances bring to the day when they must say good-bye to all they have known and held dear and start on a journey to a distant and unknown land. Comfort them, strengthen them, make them brave and protect them on their journey and bring them unto their desired haven in safety and health. Amen.

Hymn—O God Be with Us When We Sail, Upon the Lonely Deep. (Common Service Book, 502.)

Superintendent—When Solomon, the wise and mighty King, had builded a house for the Lord, a house—the Temple—of which God said, "My house shall be called a house of prayer for all nations," in his prayer of dedication of his soul looked out all over the world.

Scripture—I Kings 8:22, 23; 38-43.

Illustration—From "The Bible and Missions," pp. 25-31. The Psalms recognize Jehovah as God of the whole world, King of all men. Psalms 2; 18; 49; 19; 22; 27-28, etc.

Leader—A new family is moving in across the street, or around the corner from you. Someone says, "They are Slavic," which means that they may come either from Czechoslovakia, Jugoslavia, Poland, Ukrainia, Russia, or some smaller division of one of these whose name is dear to their hearts. All around is familiar to you; it is strange to them. Their hearts are looking backward across the sea. *Sympathy* is a good telescope for us to use, but the lenses through which we look must be *knowledge*. We will want to see the land they came from, the homes they left, their church life, their social and work customs, the literature, art and music which is the gift of their nation to the world.

A. *The Lands*—Russia occupies about one-sixth of the world's surface. Its treeless, endless steppes are characteristic. All Slavic countries are agricultural. Small villages abound, in them the heart of a people is seen. In all Slavic lands they are much alike. Houses built of mud or wattles. They are gay with color, delicate blues, greens, yellow or rose, or more glaring tones, often a painted design ornaments them.

B. *The Homes*—"Dobry den" says the housewife, and we enter. We must eat bread and salt, a sign of hospitality. Excellent black bread, we find it. The ceiling is sky blue and golden stars shine down on us. A shelf runs round the room, to hold the plates and mugs, often more than a century old. A hand-painted frieze decorates the walls. Spotless strips of embroidered linen curtain the corner cupboards. On the carved wooden beds are stacked the precious feather-beds.

C. *Church Life*—All Slavs are deeply religious. They go to church to *worship*. Christianity did not reach them until many years after it had conquered Greece and Rome. In 864 A. D., the Greek Church, Eastern Orthodox, separated from Rome. Yet "The little White Christ" is still head of their religion as of ours. Orthodox priests of the "Greek Catholic Church" must marry before they become priests if they marry at all. Orthodox churches have no statues, but *icons*—holy paintings and pictures. Their cross has three bars. No musical instruments are used. Their calendar is different—Christmas and New Year come fourteen days later than ours.

D. *Religion*—It is a part of their daily life. Each home has its service and its shrine. His God and Saviour is a part of every Slav's daily thoughts and words. They tell many legends of Christ and His disciples. Read—Jesus and Peter, pp. 75-79, and another story of Jesus and Peter, pp. 80-82. The village priest settles all disputes and is called "the little father," exercising a wonderful influence over his people.

E. *Poland*—Is Roman Catholic, with its crucifixes in homes and along the roadways. Czechoslovakia is the land of John Huss, the great reformer who preceded Luther

(*Continued on page* 33)

THE 1926 INTERMEDIATE READING COURSE

Makers of South America, Daniels..	$1.00
High Adventure, Fjeril Hess	.75
Katherine Luther of the Wittenberg Parsonage, Dentler	1.00
Climbing Manward, Cheley.....	1.75
Guide Posts to Life Work, Fleming.	.50
Career of a Cobbler, Applegarth ...	1.25

Moral Maxims for Public School Children

Be True—
to conscience
friends
duty
Never lie, cheat or shirk.

Be Modest—
in manners
in speech
Never show off.

Be Kind—
to all living things.
Do good even to those who hurt you.

Be Alert—
to learn
to appreciate the many beautiful and good things there are everywhere
to help.

Be Obedient—
to those in authority
to the rules of the game and the laws of the land.

Be Cheery—
go about your work singing, humming or whistling;
smile
speak cheerily.

Be Clean—
in body
in mind
in speech.

Pray—
It is only with God's strength and guidance that we get anywhere in life.

Three Cheers

The Cheer for Forgiveness—
Be of good cheer—thy sins will be forgiven thee.

The Cheer of Company—
Be of good cheer—it is I be not afraid.

The Cheer of Victory—
Be of good cheer—I have overcome the world.

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METHODS

(*Continued from page* 12)

The Committee arrived early to greet each one as they arrived.

The meeting began promptly on time, and moved along smoothly with hymns, prayers, extra music and special features all properly correlated to the Topic.

Some provision was made to give expression to the plea presented in the day's study, and to help the cause presented in some way.

Likewise there was a Committee appointed to carry the meeting to those absent, to the sick, the shut-ins, the employed girls not able to be present.

Proper announcement of the next meeting was made, and the interest carried over to that meeting.

The hostesses for the day concluded this successful meeting with a ten or fifteen minute social period at the close of the program.

The "best" meeting is the one that is carefully planned.

Hard, you say? Not at all.

But it *must* be planned.

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SOCIAL MEETING

(*Continued from page* 10)

Handbook of Games and Programs—La Porte.

Valentine Fortunes—(For the men).

Cubid sends thee this advice
Let no maid refuse thee twice!
A heart of gold thou will discover,
A kingdom of thine own, Sir Lover.
Before the moon doth shine again, ere another day
A little maiden, bright and fair, will bear thine heart away.
Your happiness will be complete
For you will wed a maiden sweet.
You'll win a wife both good and wise,
And in the world you'll surely rise.
Great joy will surely be your dower,
You'll find a bride fair as a flower.
Your bride will know the cooking art,
Her toothsome meals will win your heart.
Quite capable your bride will be,
for 'ginger' spells efficiency.
Your sweetheart's changeable, but nice,
Variety's of life the spice.

(For the girls)

A word of warning here is sent
Thy lover needs encouragement.
A gallant lad from o'er the sea,
Will claim the hand and heart of thee.
A spinster you will surely be,
So just console yourself with tea.
You'll wed a man of sterling worth—
The salt, as we would say, of earth.
Your wedding bells will echo soon,
Then heigh-ho, for the honeymoon.
To wed a wise man is your fate,
Your learning this doth indicate.
A peppery mate you'll surely find.
A man who likes to "speak his mind"
You'll wed a farmer, it is plain,
And live among the fields of grain.

Junior Department

"TAKE CARE OF THE JUNIORS AND THE SENIOR LEAGUE WILL TAKE CARE OF ITSELF"

THE 1926 JUNIOR READING COURSE

Brave Adventurers, Cronk	$ .75
Land of the Golden Man, Ferris	.75
Broad Stripes and Bright Stars, Bailey	.75
Famous Hymns Every Child Should Know, Mabie	.75
The Little Children's Bible, Macmillan Press	.90
Jack in the Pulpit Stories, Shaw	1.00

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ANDHRA CHRISTIAN COLLEGE

The honor of the first contribution to our 1926 Special Junior Objective goes to Christ Junior League, Spry, Pa. On December 9th they sent a contribution of $25. Is that not a good beginning? Who will be the next to contribute?

Sustaining Membership Fund

At this writing we have reported the following Junior Leagues as contributing a Five Dollar Sustaining Membership:

St. John's, Freedom, Pa.
St. John's, Phoenixville, Pa.
St. Andrew's, Glen Morris, L. I., N. Y.

Watch this list grow!

200 New Junior Leagues

During 1926 we are going to double the number of Junior Leagues. We will endeavor to organize 200 new Leagues. Is this not a fine beginning:

First, Lock Haven, Pa.
Trinity, Tarentum, Pa.
Trinity, German, N. S., Pittsburgh, Pa.
St. James, Cleveland, Ohio.
Mt. Olivet, Pittsburgh, Pa.
Benson Church, Omaha, Neb.
St. Mark's, Batesville, Ind.
United Luther, Shiner, Texas.
St. Paul's, Walkersville, Md.
St. Michael's, Strasburg, Pa.
Trinity, Greenville, S. C.
St. John's, Johnsonburg, Pa.
St. Luke's, Youngwood, Pa.
St. Paul's, Lancaster, Ohio.
First, Findlay, Ohio.
St. John's, Elwood, Indiana.
Faith, Mt. Penn, Reading, Pa.
Lutheran Settlement, Philadelphia, Pa.
English Lutheran, Convoy, Ohio.
Zion, Ruffsdale, Pa.
Grace, Wyndmoor, Pa.
St. Petri, German, Philadelphia, Pa.
Mt. Calvary, McKees Rocks, Pa.

These are the Leagues which have registered. A number more have been organized, and have not as yet registered.

A quota has been assigned to each State. The following table shows the quota assigned and the number of Leagues reached on that quota to date:

	Assigned	Reached
Connecticut	5	—
Columbia District	5	—
Illinois	10	—
Iowa	5	—
Indiana	20	2
Kansas	5	—
Maryland Synod	10	1
Michigan Synod	10	—
Minnesota	5	—
New Jersey	10	—
Nebraska	10	1
New York	35	—
Ohio	50	4
Pacific N.W.	5	—
Pennsylvania	100	14
Texas	5	—
Wisconsin	10	—
South Carolina	—	1

The Junior Secretaries are most enthusiastic about this and are at work to reach their quota. Junior Leagues cannot be organized over night, but we feel sure we will reach this quota before the year is finished.

Pennsylvania has made a good start toward the 100 which the delegates at the convention voted enthusiastically to accept. They are running a race to see which District can first reach their quota. Pittsburgh with 15 to get has already organized 5, Philadelphia with a quota of 10 has 3.

What's the matter with New York? Nothing at all! They last year promised to have 50 Leagues (Junior and Intermediate) and went to their convention with 53. So they are waiting to get their breath before starting out for 35 more!

Ohio? They have a start of 4 for their 50. Sister Alma Boarts has taken the Junior Secretaryship here, and under her guidance, we are sure Ohio will make plans to reach their quota.

Connecticut, Nebraska, Texas, Maryland, Indiana, have all written pledging their help, and the Junior Secretaries, State and District, are all doing their part.

Watch the list above change from month to month. If we can have a report like the above each month, we will more than reach the 200 mark! *We can do it* and *we will!*

TOPICS

March 7th, 1926

Missionary Topic

Missionary topics for the current six months are based on the book Brave Adventures. Helpful materials for leaders are:

Brave Adventurers, a book of stories on which the programs are based. Price 50 cents paper binding, 75 cents cloth.

How to Use, a booklet of helps for leaders, with patterns for handwork. Price 15 cents. One copy of this booklet is included in each program packet.

Poster Pattern Set. An envelope containing eight full-size patterns for posters to be made in the popular cut-paper work, and an additional sheet of patterns for alphabets of various sizes. Price 50 cents for the set.

Cross-word Puzzles. A set of eight cross-word puzzles, one on each chapter. Price 3 cents a set, 20 cents a dozen sets. Mimeographed sheet giving answers, five cents.

The Program Packet which contains a copy of the booklet, How to Use Brave Adventures, Bible Lessons, and other leaflets. Price 30 cents.

These missionary supplies may be ordered from Literature Headquarters, 723 Muhlenberg Building, Philadelphia, Pa.

March Topic

TWO ADVENTURERS WHO LISTENED IN

Aim—To lead the boys and girls to understand that prayer is more than asking for things, and that, if we really pray, we must listen also to hear what God is saying to us.

Handwork and Discussion Period—Early comers may work on note books or any other handwork. All materials should be put away promptly and neatly before the hour for beginning the period of worship.

Worship Period—A hymn, such as "Open My Eyes." Prayer that we may hide the word of God in our hearts, and that our eyes may be ready to see and our ears to hear what He would say to us. Emphasize the importance of knowing God's word, "Thy word have I hid in my heart." For a Bible lesson call on members to repeat memory verses they have hid in their hearts.

Offering.

Conversation Period—Approach the lesson by talking of the radio. Were radio messages in the air all the time when no one heard them because no one knew how to listen in? Does God have messages for us we miss because we do not listen in? When two friends talk together does one do all the talking and no listening? Would you like to hear stories of two brave adventurers who learned to listen in and to hear messages other people missed long before the radio was invented.

Story Period—Tell the story, Two Brave Adventurers Who Listened In.

Discussion Period—How does God speak to us? Do you think Hans Egede and Davil Livingstone learned Bible verses when they were boys? If you were going on a long journey and could take only one bag or box with you would you put a Bible in it? Do you know the verse, "Be still and know that I am God?" Emphasize that only the best of friends can understand each other in silence.

Dramatization—A member may give as a monologue the story, as Paul Egede would tell it, of his experience with the flounders and the tide, of the sailing the icebergs and the final arrival.

Memory Period—Recite the verses in the Memory Chain and add a new quotation. (See page 10, H. U. B. A.)

Handwork Period—Write a prayer for one of our missionaries. Begin to make invitations for the exhibit or make Eskimo Screen. (See page 19, H. U. B. A.)

Preparation of Next Session—Arrange for poster for Chapter V and for adding new flags. Appoint someone to bring an idol, or a picture of an idol, such as Mr. Paton found in the New Hebrides. Try to discover the needs of some of our missionaries—schools, homes, churches, hospital supplies, books, pictures.

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March 14, 1926

MOSES, WHO HELD THE TORCH HIGH FOR HIS PEOPLE

Exod. 3:1-10

(This is one of the "Bible Torch-bearer" lessons. See the suggestions at the head of the Topic for January 10 in December Review.)

The Topic

Hymn.

Quiz—What is a Torch-bearer? Who was the First Torch-bearer? Who carried the Torch into Egypt? How did Joseph help carry the Torch? What promise did God give Abraham? How can Juniors be Torch-bearers?

Introduction (by Junior acting as leader)—In our other Torch-bearer lessons we learned how God had promised to make the Jewish people a great nation.

We learned how He gave a great promise to Abraham.

We saw how Joseph went down to Egypt and held the Torch high there. We learned how his eleven brothers and their families came and settled in Egypt and soon became a mighty nation.

It was not many years before the Jewish people or the Children of Israel as they were now called. were more in number than the Egyptians themselves. Many of them had forgotten God's promises and were worshipping the false gods of the people round about them. And so they became servants to the Egyptians.

They needed now a great leader to lead them on to the land which God had promised them. And God sent that leader.

Today we are going to hear about Moses, that great leader who held the Torch of the Law high and carried it before the people. He led them out of Egypt, on toward the Promised Land, giving them God's Law to direct and lead them in their way.

Second Junior—King Pharaoh of Egypt became anxious for fear these Jewish people would become more powerful than his people. So he ordered all the boy babies

killed. We all know the story of how one baby was saved. God was saving him that He might have a great leader. Several of the Juniors will tell us this story.

Dramatization—"The Babe in the Rushes" in the Program Packet acted out by several of the Juniors.

Leader—When Moses grew up he was not satisfied with the pleasures of the palace. He never forgot his own people. One day he say an Egyptian treating one of his people cruelly. We will now have the story of "Moses the Fighter."

Third Junior—Reads Exodus 2:11-15.

Leader—Moses then fled from the palace and lived in the wilderness for a long time. There he tended the flocks and had time to think of God. God was getting him ready for his great work. And then God called him. Let us have the story of "Moses Called to His Work."

Fourth Junior—Reads Exodus 3:1-10.

Memory Verse—"Put off thy shoes from thy feet for the place where thou standest is holy ground."—Acts 6:33.

Leader—Moses' great work was to take the Children of Israel out of Egypt to the land God had promised them. The first thing was to go to Pharaoh and have him let them go. This was not easy. Moses did not want to go. Will some one tell the story of "Moses, the Humble Man"?

Fifth Junior—Reads Exodus 4:10.

Leader—Moses finally went. Let us have the story of "Moses, the Courageous Man."

Sixth Junior—Reads Exodus 5:12.

Leader—We all know the rest of the story—how God sent seven plagues before Pharaoh let the people go. We know, too, of that wonderful crossing of the Red Sea. We know of the journeying of the great band of the Children of Israel through the Wilderness on toward the Promised land.

Let us now see about the Torch which Moses carried. The people needed some law to guide them. And this law God gave to Moses and he held this Torch high to guide the people. Let us hear the story of "Moses' Great Torch."

Seventh Junior—Reads Exodus 20:1-17.

Leader—On toward the Promised Land these people journeyed. And always before them Moses held the Torch—the Ten Commandments—as their guide and law. When they failed to follow this they were punished. When they obeyed them they were helped on their way. On to the Promised Land they went. But Moses was not to reach it. He had a vision of that great land which another man was to lead the people into. Let us hear about "Moses, the Man of Prayer."

Eighth Junior—Reads Deuteronomy 3:23-29.

Leader—What lessons do we learn from the story of Moses?

Ninth Junior—Moses was a fighter. He fought for the right. He was humble. He was courageous. He was a man of prayer. And he held the Torch of God's Law high. So can we.

For Discussion—How can Juniors stand up for the right? At school? At home? How can Juniors be humble? Does God call Juniors to do His work, just as He called Moses? How can Juniors hold the Torch high today? Can Juniors follow the Ten Commandments? How?

Picture Study—"Moses Presenting the Law to the People" (mentioned in the list of pictures under the Topic for January 10) explained by one of the Juniors.

Handwork—Add picture to the "Torch-bearer Chart." If you have not started this yet, get a sheet of tan cardboard, and put on it "Bible Torch-bearers" in letters cut from red paper, using *Saturday Evening Post* letters as patterns. Draw a torch in each corner, in outline with black crayon, and use red paper for flame. Then add the pictures suggested at each of the Bible Topics, as these topics are studied.

Have the Juniors make "Commandment Cards" at this meeting. Have several large calendars on hand. Have the Juniors cut the numbers one, two, etc., to ten, paste them in centre of cards of various colors, and then neatly print the Commandments around them. If several sets are made, one may be retained for drill work with the smaller members, another set may be given to the Primary Department of the Sunday School, and another set might be sent to a sick member of the League or to one of our settlement houses.

Closing—Hymn, Sentence Prayers by Juniors, Lord's Prayer. Help us dear Lord, to be leaders in Thy work. Make us brave and strong to stand for the right. Heavenly Father, help us to be humble. Dear Lord, make us brave and courageous. Help us to keep Thy laws.

March 21, 1926

OUR LUTHER LEAGUE EMBLEM

Psalm 20:5

(This is another of the Luther League Topics. See the suggestions at the head of the Topic for January 17 in the December REVIEW. If possible have a Senior Leaguer, the District Junior Secretary, or some other Leaguer to come and be a special speaker at this meeting. The Juniors enjoy a special "program" meeting frequently. Decorate with the Luther League motto made at the last League Topic meeting, and with the League colors. Also have the Juniors make Luther League emblems, with which to decorate. Use colored paper, or have the Juniors draw them on white paper and color with crayon.)

Hymn—The Luther League Rally Hymn.

Scripture Reading—Psalm 20:5, verse memorized.

Talk by Superintendent—The Luther League when it was organized at once felt the need of some badge or emblem which would show to all who wore the same that they belonged to this organization. So they set about securing one. What more fitting emblem could be selected than Luther's Coat of Arms, the crest or emblem designed to express in a way the meaning of our Church and the things for which it stands? Today we have the emblem as we see it before us, an emblem which serves to introduce one Leaguer to another, and which unites us in thinking of the great work which we have to do. Juniors should be proud to wear this emblem.

Reciting in Concert by Juniors—Third verse and original chorus of Rally Hymn (write this on blackboard):

We proudly bear as banner
A cross within a heart,
To show that we have chosen
Christ the better part.
Then joy and peace and comfort
Shall blossom as a rose
Until our earthly blessings
The worth of Heaven disclose.

Chorus

All hail, our royal colors,
For kingly lives unfold,
Beneath our Luther ensign,
Black, red, white, blue and gold.

Blackboard Drill (by a Junior)—Have a Luther League emblem drawn on the board, and have the Junior put this outline on board as she explains the same:

Color	*Symbol*	*Meaning*
Black	Cross	Sin
Red	Heart	Life
White	Rose	Jesus
Blue	Circle	Heaven
Gold	Ring	Eternity

Meaning of whole—The sin in our hearts is destroyed when we have Jesus, who gives us the joy of heavenly things and the hope of eternity.

Talk—By invited guest (Senior Leaguer, District Junior Secretary).

Exercise (by 12 Juniors)—"Luther's Coat of Arms." (This is an exercise explaining the emblem. Price two cents copy. Order from the office.)

Closing—The Junior Rally Hymn (two cents each on cards—order from office).

At the close of the meeting, each of the Juniors might be given a celluloid button bearing the Luther League emblem. These can be secured at twenty cents a dozen, from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia, Pa.

March 28, 1926

CHOOSING SIDES

Matt. 6:24; Acts 5:29

THE TOPIC

Hymn.

Memory Verses—Matt. 6:24; Acts 5:29.

Leader (one of the Juniors)—Today we are going to hear about "Choosing Sides." In almost every game we play, we have to choose sides. In almost everything we do, we have to make a choice. We choose what dress to wear, what book to read, what game to play, where to play.

And so in the big things of Life, we have to be "choosing sides," too. We must choose between right and wrong. We must choose between what we should do, and what we should not do. And we must make the big Choice on whose side we will be all our lives, whether we will follow the Lord, and be on His side, or whether we will follow pleasure and the things of this world.

Let us hear some of the stories which the Bible tells us of "Choosing Sides," and see whether they will help us to make the right choice.

Ruth—Once there was a king with whom God was so well pleased that He told him He would give him the one thing for which he asked. Suppose we were told we might have one thing we asked for? What would we most want? Money? I suppose a great many would want that. Fine toys, and clothes? Some of us would ask for that. A fine home? Perhaps some of us would ask for that. No school and lots of time to play? Would some of the boys ask for that?

But this king—his name was Solomon—asked for none of these. Riches, power, great kingdoms, fine palaces, he did not want any of these. He asked that he might be given wisdom, so that he might always know the right thing to do. And God made him one of the wisest men the world ever knew.

Wisdom is always a good choice when we are choosing sides. Our Bible says (reads Prov. 8:17) Are we seeking Wisdom?

Leader—Let us hear of some other choices.

John—Once a prophet of God stood up before the people who were worshipping false gods and challenged them to choose between their gods and the God he worshipped. A choice between false gods and a true god! That is a pretty big choice to make. This verse tells us about it (reads I Kings 18:21). And Elisha by destroying the false gods' altars, proved to these people that choosing sides with the true God was the only way.

Leader—Who has another story of choosing sides?

Mary—This story is a story of choosing

friendships. There was a woman once our Bible tells us, who was starting out to return to her own land after being away from it for a long time. And it was her daughter-in-law who showed her love and friendship for her by going back with her. The verse in our Bible (reads Ruth 1:16, 17) tells us this. The woman was Naomi and the other who showed herself a friend was Ruth.

I wonder how many of us in choosing sides stop to think whether we can be friends, or whether we think only of ourselves?

Leader—Will some one else tell us about "Choosing Sides?"

Henry—My story is one of a wrong choice. A rich young ruler came to Jesus. He asked him a great question, saying, "Master, what must I do to inherit eternal life." Jesus answered him, saying he should keep all the Commandments. "All these I have kept from my youth up," he replied. "Go sell thy goods, then, and give to the poor" was the Master's reply. And the young man turned away sorrowfully. He had many riches and much land and possessions, and he was not willing to "choose sides" in the right way and follow Jesus.

How many of us put the things we have ahead of what Jesus wants us to do?

Leader—There is one more choice we must hear about—who will tell us the Great Choice we should all make?

Helen—We must all choose Jesus. Our Bible tells us the story of Jesus talking to His disciples about the choice they had made in following Him. Let me read what the Bible says (reads John 6:66-69). And when Jesus asked them why they chose to follow Him, it was Simon Peter who said, "Lord to whom shell we go? Thou are the Son of the living God."

The most important choice we can make in our lives is to choose sides with Jesus—to earnestly resolve to follow Him—to believe in Him as our Saviour, learn of Him, follow Him, and do His work. He calls each of us to do this.

Will we like the rich young ruler make a wrong choice? Will we follow Jesus in all we do, everywhere, every day?

Hymn—Closing Prayer (by the Superintendent)—That the Juniors may learn more of following Jesus and serving their Heavenly Father, in the Junior League and catechetical class, and finally come to confirmation and church membership and service.

Lord's Prayer.

STUDENTS OF LATIN AMERICA

(*Continued from page* 20)

tions. If possible it should be made by a college student.)

2. *What is our responsibility to the Latin American students in their own country?*

(This talk may be made from the statements following or it may be made from a study of Chapter IV in Browning's New Days in Latin America.)

Student—Latin America is not unlike other countries of the world in the need for Christian colleges. Possibly the need in Latin America is greater. For the most part the intellectual younger generation of Latin America is indifferent to religion or is frankly atheistic. This attitude has been forced upon them by the religion with which they have been in contact. The Roman Catholic Church, which is the Church of Latin America, has opposed political and social progress. Consequently in the minds of the students of Latin America religion has come to be synonomous with reaction, with the hopeless old order, with the pall of superstition and ignorance and injustice that it upheld. An education that will open to the thinking students of Latin America new visions, that will lead them into taking part in the world great problems, and will at the same time prepare them for service in the world—this is the solution of the educational problem of Latin America. The Protestant mission schools have given the finest contribution yet made to bringing about the new order of things in student life. The best thing the students of North America can do for the students of Latin America just at present is to offer through the regular channels of denominational work their gifts and prayers, to study with friendly and sympathetic interest that which is beautiful and good in our country and ourselves as well as that which needs reform; and to give themselves to be used as Protestant Christian teachers in mission or government schools as the call of their Master comes to them.

THE BARON WHO SENT HIMSELF

(One of the leaflets recommended for use in connection with our Latin American programs. If the four leaflets recommended have not been secured, this one can be ordered from Literature Headquarters, Muhlenberg Building, Philadelphia.)

MAKING A CHURCH TO ORDER

The man who wanted an organization in which there would be no hypocrites applied to a wise Dervish for advice.

Said the Dervish: "If you desire to have something which is human and yet perfect, my advice is start and organization of your own and do not let any one else join. Then if you have no hypocrite to begin with, you will have the kind of Church you want."

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

The Official Badge of the Luther League of America

Every Lutheran & Luther Leaguer Should wear one

Designed from Luther's Coat of Arms, is full of meaning, and is thus described by Luther:

"There should be a black cross in the naturally red heart; for from the heart we must believe in the Crucified One in order to be saved; the cross, indeed, causes pain and mortification, yet it does not kill, but rather promotes the vital energy of the heart. Such a heart should stand on a white rose, to show that faith imparts joy, comfort and peace, and it should be white, because that is the color of spirits and of angels, and the joys not of the world. The rose, finally, should be placed in a sky-blue field, as this joy is already the beginning of the heavenly, and is comprehended in the hope of heaven, and that field should be encircled by a golden ring, because heavenly salvation endures forever and is valuable above all other possessions."

—

DO YOU WANT TO GO ALONG TO PALESTINE NEXT SUMMER?

A Travel Service has been inaugurated whereby Ministers, S. S. Teachers, and other church workers, together with their families, can visit the Holy Land at extremely low rates. Inspirational, educational and at an unheard of price. Everybody can now go. Membership in this tour absolutely limited to church workers. If you are not a pastor, send us your pastor's statement that you are a church worker. Responsible men at the head of this Service. Write for additional information.

Bible Lands Travel Service
1128 Argyle St., Chicago, Illinois.

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NEBRASKA

WELCOME TO THE HOSPICE! This is the slogan on all the lips of those who contributed and who are contributing toward this great achievement by the Nebraska State Luther Leagues. Our optimism does not lose its discretion when we say that "We have the best hospice in the country." To prove this statement a person must see for himself the beauty of the place; the service it will render; the joys it will bring, and then he need not be in doubt nor fear.

Another link has been added to our golden chain of progress in the form of the unanimous acceptance of the Hampton Luther League into the State League. All Leagues most heartily welcome this newcomer to our midst. Also another League was organized at the 42nd and Bancroft Mission of Kountze Memorial Church on Friday, November 20.

The North Platte, Nebraska, Luther League held their monthly party on November 12 in the form of a masquerade with Thanksgiving decorations. A concert was given under the auspices of this League and the proceeds are to go towards the pledge for the hospice. Two members of the Hastings Luther League of St. Paul's Church have entered Midland College this year. A parliamentary law class has been begun at the Kountze Memorial League, meetings to be held every Monday evening. Over 400 were in attendance at the fourth annual entertainment given by the Kountze League and the free-will offering netted $62.60. Grace Lutheran at Omaha raised over $60 to apply on new Hymnals at a party-carnival. The Omaha District League is offering a prize for the best suggestion on how to make the District League better, at their annual banquet this month. The ideas are to be in prior to the banquet.

Midland College celebrated Home-Coming Day on Friday, November 8. A grand pep rally, a decisive football victory, and a large banquet featured the day.

NEW YORK

ST. PAUL'S, MT. VERNON. The second lecture of a series of six on the Parables of Christ, entitled "The Good Samaritan," was given in November.

On December 20 the Christmas Story in Picture and Song was given under the auspices of the society.

A basket ball team has been organized, and they are endeavoring to secure the silver cup which will be presented at the end of the season by the West Chester District Luther League.

The society has contributed both to the Andhra Christian College Fund and to the Fred Heins Fund.

At the December meeting the following officers were elected: President, Edna Ebbers; vice-president, Howard Luth; recording secretary, Madeline Kuchner; corresponding secretary, Katherine Webber; financial secretary and treasurer, Nathan Hoyt. The installation of these officers took place at the February meeting.

OHIO

WESTERN DISTRICT LUTHER LEAGUE OF OHIO

Four new Leagues have been enrolled in the district since last convention. Two Junior and two Senior, namely: Bethany Junior, Lima, Ohio; First Junior, Findlay; Ada and Hicksville.

"Junior Day" at Bethany Church, Lima, Ohio. Installation of Junior officers, candle light service, address by pastor, "I Must Be About My Father's Business," address by James Hunt, "What the Junior League Does for Me."

COMBINED SERVICE AT GLENWOOD, TOLEDO

The Luther League holds its regular devotional meeting on Sunday evening; does not dismiss Luther League but continues it right into the church service which is a service for young people; entire service lasting about one and one-half hour. By this plan the young people re-

main for the church service and it is an inspiration to the pastor.

The district is publishing a paper called *The Western District Intelligencer*, to convey news and information to the local Leagues. Two issues have been gotten out and is proving an interesting publication.

Sunday afternoon and evening, November 22, a most successful Life Service Institute was held at Van Wert. Seventy-five Leaguers from ten cities answered the roll call besides the visitors. The program, "Who Follows in Their Train?" was used in the afternoon. Leaguers from Lima and Convey gave talks and the District Life Service Secretary of Toledo, W. Carl Satre, the State Executive Secretary, gave a very interesting informational talk on the Luther League work. The afternoon program was in charge of the State Life Service Secretary. A supper was served by the ladies of the church, during which time a song service and a get acquainted meeting was held. The Van Wert young people put on a pageant, "The Quest," preceding the evening service. Vesper service was conducted by Rev. E. E. Snyder, of Van Wert, and Rev. H. C. Leonard gave a Life Service address putting the challenge in such a way that it reached deep in our hearts. An offering was lifted to take care of our expenses and balance to go to Andhra Christian College.

PENNSYLVANIA

Johnstown District

The first convention of the Johnstown District Luther League was called to order December 11, 1925, at 3:30 p. m., in Trinity Lutheran Church, Johnstown, Pa. The devotional services were in charge of Rev. W. I. Good, pastor of Grace Lutheran Church, Johnstown. An address of welcome was given by Dr. S. N. Carpenter, Pastor Loci, followed by a round table discussion. M. Haller Frey, executive secretary Luther League of Pennsylvania, then spoke on "What We Do in York," and Harry Hodges, Executive Secretary Luther League of America, addressed the assembly on "Methods in a Local League."

A banquet was held in the social hall at 6:30, Dr. Henry W. Snyder, temporary chairman, presiding. Several members of the various Leagues responded to the toasts. Following the vesper services were conducted by Dr. Carpenter assisted by Rev. Gortner, of Davidsville, and Rev. Harshman, of Stoyestown. Mr. Hodges gave the address of the evening, "The Requisites of a Loyal Luther Leaguer." A pageant, "The Banner of the Cross," was presented by Trinity League.

The following morning devotional services were in charge of Dr. H. C. Michael, pastor of Moxham Lutheran Church, Johnstown. The business session followed when a constitution was adopted and these officers elected: President, Rev. B. F. Rudisill, Friedens; vice-president, P. P. Baker, Berlin; secretary, Luther H. Snyder; treasurer, R. Eugene Smith; corresponding secretary, Sara E. Rhoads, Johnstown. The registration committee reported 109 delegates and visitors. Application was made for membership in the Luther Leagues of Pennsylvania and America. D. A. Kommell, president Luther League of Pennsylvania, then spoke on "Why a District Luther League." Adjournment.

TEXAS

The first rally of the State Luther Leagues of the United Lutheran Church was held in Victoria, Texas, on November 29, and was a decided success. The Texas Leagues cover a large territory, and it has always been a difficult matter to get Leagues from the extreme end of the district to attend conventions. The problem has been solved by the executive committee who suggested the holding of two rallies each year, one in each end of the territory. The plan is to promote friendship and Christian fellowship through association. The rally days are looked upon as "feeders" for the convention.

But the rally will not have accomplished its aim unless every Leaguer returned home determined to make his or her League the best in the Synod.

The rally opened with a service at 10:30 a. m. We were very fortunate to hear the Rev. J. T. Gillison, of San Antonio, on the subject, "What Kind of Christians Young Folks Ought to Be."

At 12 m. the Leaguers went from church to the Luther Hall for the banquet at which about 140 persons were served. Toasts and addresses were called for by Mr. C. C. Zirjacks, of Victoria, which he did in his usual eloquent way and were responded by members of the various Leagues represented. A number of "peppy" songs kept the spirit at its height. Musical numbers by the Yoakum Orchestra did much to make the afternoon a success. A recreation period was observed and virtually all the afternoon was given over for the purpose. The spirit of interest continued well throughout and a wholesome fellowship prevailed. Supper was served to all and at 7:30 the Rev. M. A. Ritzen, pastor of Trinity Lutheran Church of Victoria, gave an illustrated lecture on "Paul the Messenger Who Carried the Good Tidings to Our Ancestors."

The service closed with the singing of the Luther League rally song.

Much credit is due Mr. W. F. Hofmann, of Victoria, the president of the State Synod, who had the rally in charge.

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LUTHER LEAGUE TOPICS

(*Continued from page* 25)

and the hearts of its people turn wistfully back to their true faith. Read pp. 82-89 on Christmas, Easter and other festivals.

F. *Work and Education*—Pp. 89-92. (Get "From Immigrant to Inventor" from your public library. It is the life of Prof. Michael Pupin, of Columbia University, who left his Serbian home.)

Superintendent—You can easily see how strange everything will look and feel to these new neighbors of ours. The Slovak poet, Vajansky, wrote:

O Sons of Mine

O sons of mine, O sisters, O my people,
I from my distant prison speak to you.
O holy, holy heights of Tatra's mountains,
Our fathers' fields, naught is on earth like you,
This sinful, wretched world does not command
Aught lovelier, brothers, than the Slovak land.

So in the rigid torment of my prison,
Weeping, I call to you, my countrymen.
O, be ye faithful to our speech, our music,
And if it may be, come, come home again.
If not, yet still in heart with us remain,
With us, for whom the jailer shakes the clanking chain.

WHY SCHOOL TEACHERS GET WRINKLES

Some Answers—Can You Guess the Questions?

A triangle is a circle with three corners to it.

The alimentary canal connects Lake Erie with the Hudson River.

The government of a country that is ruled by a king is a monkey.

A saxophone is an instrument played on by the early Saxons.

A mountain range is a big cooking stove used in a hotel.

The Torrid Zone is caused by the friction of the equator, which runs around the earth in the middle.

Longitude and latitude are imaginary lines on the earth which show you which way you are going.

A vacuum is an empty place with nothing in it.

A Mr. Newton invented gravity with the aid of an apple.

There was no such man as Hamlet. He lived in Denmark.

A curve is a straight line that has been bent.

Bi-monthly means the installment plan.

The climate is caused by the hot and cold weather.

The Pagans were a contented race until the Christians came among them.

A moat was something like a wart which grew on barons.

A boy who is amphibious can use all of his hands.

The days are shorter in winter because cold contracts.

Gold was discovered in California before any one knew it was there.

Mars is the name of a star so far off it would take a million years to walk there in an express train.

A miracle is anything that someone does that can't be done.

When a volcano spits fire it is called saliva.

Epidermis is yhat keeps your skin on.

—❦—

A TEXT FOR SERMONS

A woman was on trial in a Federal court for illegal selling of liquor. The jury was retiring to weigh the evidence and render a verdict. There was a thud on the floor. A half-pint flask had fallen from the hip-pocket of one of the jurors and the contents were quietly gurgling out on the carpet. Quick and stealthy efforts were made by the court attendants to restore the flask to its owner, but none of the jury acknowledged ownership. In short order the jury reported back to the court with a verdict of guilty against the defendant. That is the short and simple story as it appeared in the news of the day. It is a text for a dozen sermons at least. And, like most texts, it can be made to point many ways. It would depend on whether the jury, the court, the drys, the wets, the people or the officers of the law were preaching the sermon—and even the poor woman might get a sermon out of it.

—❦—

OF LIKE MINDS

Isabelle one day had been exceptionally trying, and finally, after numerous corrections, her mother remarked: "Isabelle, I should think you would get tired hearing me talk to you so much." In most decided tones the child returned: "Well, mother, I do."—*Exchange.*

—❦—

The great essentials of happiness are: Something to live for, something to love, and something to hope for.—*Chalmers.*

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By Raymond Etan

This delightful narrative, told in a vigorous way with a pronounced strain of humor, of a deacon's experience in finding himself in Church work and practice provides a splendid source of information on such subjects. **170 pp. Cloth, 85 cents.**

An Eagle of the Wilderness

By Margaret R. Seebach

This narrative sketch of Henry Melchoir Muhlenberg is no ordinary biography, but a weaving together in story form of such significant and revealing events as are needed to make possible a close and sympathetic acquaintance with one whom Lutherans, old and young, should know. **Illustrated. 139 pp. Cloth, $1.00.**

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Here is an unusual portraiture of Luther's wife, whom it reveals as a faithful companion and competent helpmeet of her renowned husband, that reads with all the interest and charm of fiction. **Illustrated. 150 pp. Cloth, $1.00.**

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A handy reference volume for every member of the Church. **Paper, 20 cents.**

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